

THE PROGRESS OF A YEAR

THE CHINESE RECORDER

VOL. XLIV.

JANUARY, 1913.

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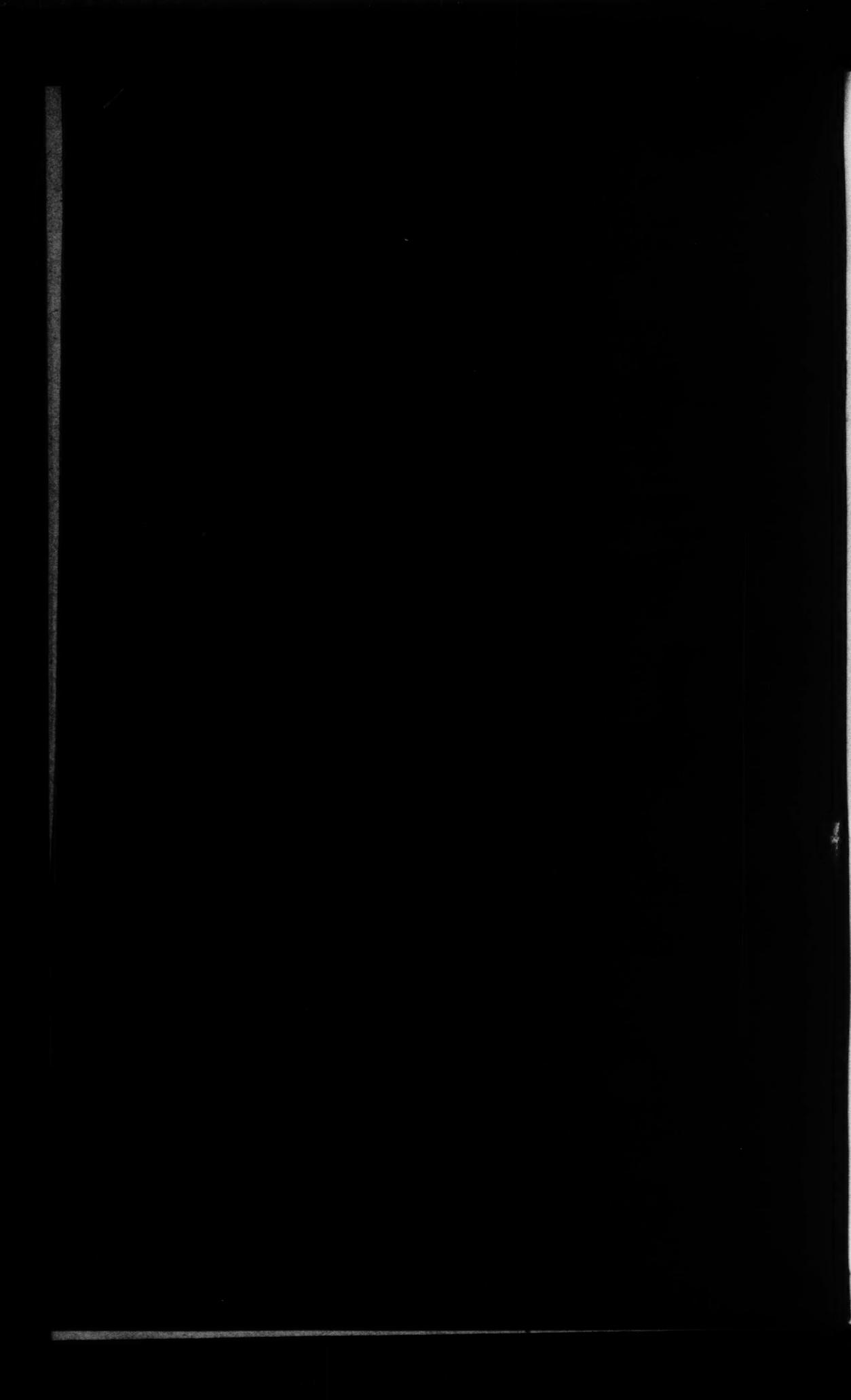
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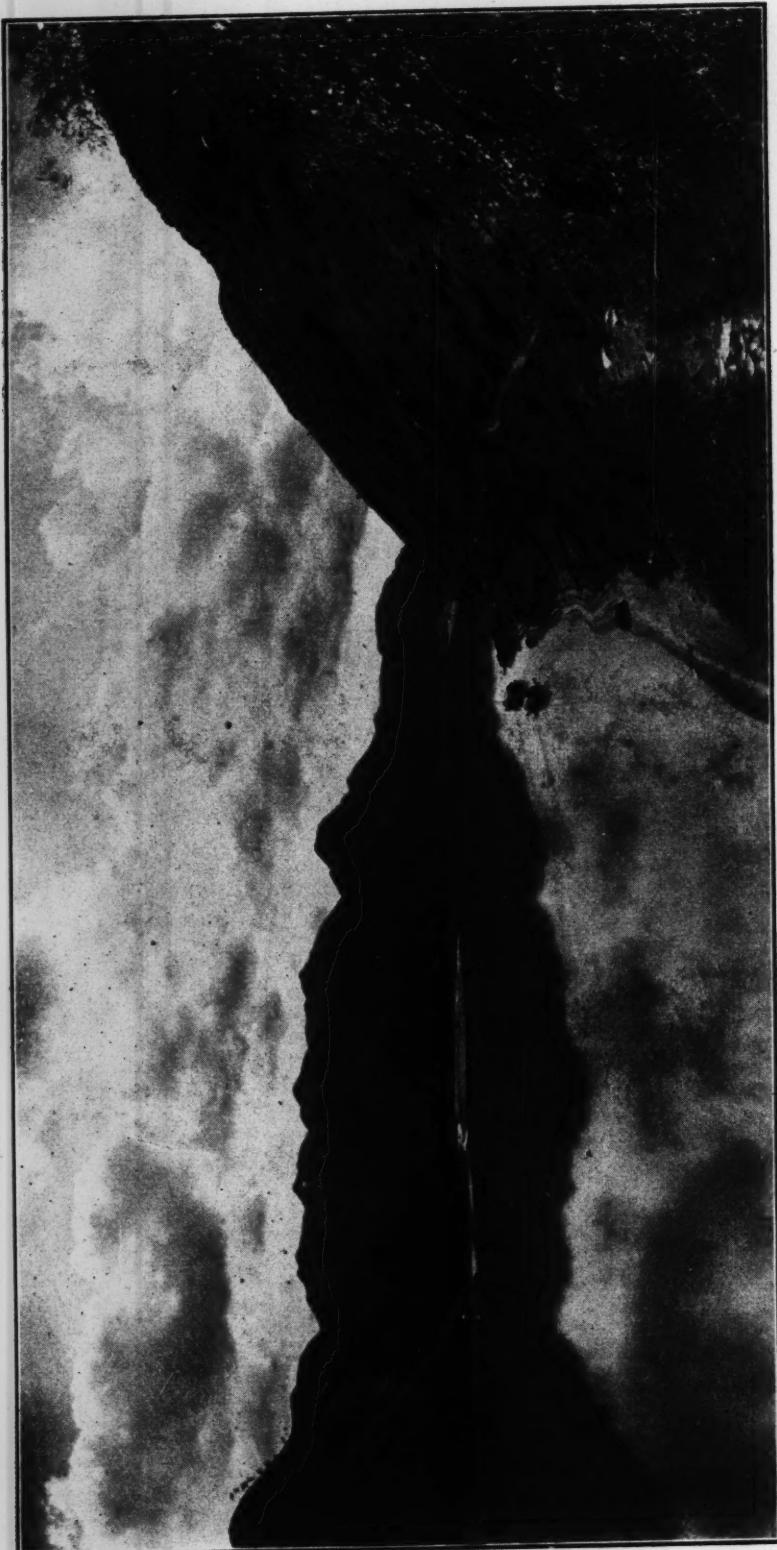


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NO. 1

Editorial

The Progress of a Year.

IN spite of the fact that the articles contributed for this special issue of the RECORDER are gathered from widely separate places, and written by men with different view-points, there is a note of reiteration about them that is unusual. It is evident that this has been the greatest year in the history of China. This note of reiteration is proof that the changes which are taking place are not confined to any one centre.

Again, these articles are marked by an unbounded optimism, and while one does not desire to ignore the problems yet untouched—such as adequate plans to prevent the recurrence of famines—yet why should we not so speak as to stimulate courage? Is there not justification for a sane optimism? Can any other nation show more accomplished in the same time? Has any Western nation, after years of struggling, gone farther in its attack upon the use of intoxicating liquor than China has already gone in producing tangible results from its attacks upon the opium curse? Could any country so quickly close up as many of its "saloons" as China has already closed opium dens? Then add to this the evidence on every hand of the growth of real liberty, the prominence of Christian leaders, and the willingness to hear what we teach, and can any but mummified cynics be otherwise than hopeful of the future? However, he "who runs may read" so we shall not indulge further. But, before indicating a few

live questions which require consideration, we desire to wish for China and those who work within her borders and for her good a New Year full of better things than we have even sought in hope.

* * *

**What of the
Future of
the Chinese
Church?**

WHAT is to be the future of the Chinese Church? There is much in the aims of the founders of the new Republic which is not merely coincident with the ideals of Christianity, but is avowedly due to Christianity itself.

Under such circumstances it is extremely natural that alert and patriotic Christians should bestir themselves to show that the Republic owes much to Christianity, and that Christians are to be among its best citizens.

It is easy—almost inevitable—for preachers in the Church to enlarge upon civic relations and duties, and it is not difficult for the Church insensibly to drift into practical politics. The Church has now a standing with influential Chinese as never before. Paul wrote to the Christians in the capital of the mighty empire of his day: “Be not conformed to this world.” If ever there was a land where *conformity* is in the blood, that land is China. If ever there was strong temptation to conform to current customs, that time is now. Will the Christians in the New China be strong enough to resist the allurements of lax Sunday observance, of wine drinking and cigarette smoking—two mighty evils for China in its present fluid condition—and preserve its hold upon the spiritual? Can the Church be saved from going into politics and perhaps losing its own soul? Will the Chinese Church in its increasing consciousness of a capacity for independence be an *evangelizing* Church? Or will it be content to go on in the old small way, reaching a few people that chance to stray into the open doors, and waiting for a more convenient season to get at the mass of the people?

Is it strong enough in its own spiritual life to deal wisely and effectively with the numbers of students, teachers, and gentry, who have a more or less clear perception that there is something in Christianity which may be of service to them, and to China? Upon the answer to these questions depends in a large measure the usefulness of the Chinese Church to China.

**What of the
Leaders for
the Chinese
Church?**

Where are the leaders whom the new Chinese Church imperatively needs, without whom it is bankrupt? Our schools are full of impetuous youth who would like nothing better than for themselves to settle the Mongolian business with Russia once and for all. While that is pending they find it hard to bring their minds to scrutinize their text-books. Where are the youth equally anxious to tackle the problems of the Christian Church in the non-Christian Chinese state, to lead the flock into the new, safe pastures which are somewhere in existence, but which require home-born guides to discover them? At every general conference of missions it has been pointed out that the number of Chinese ordained pastors, absolutely small in itself, bears *no relation at all* to the great and rapidly growing Church membership.

In every department of Chinese life, able Chinese are not unnaturally restive under restraint, and thirst to take the reins into their own hands. Good! It is for this that we have for some generations been waiting. But are there hands enough? In some schools are there any hands at all? Would it not be well to bring to the attention of all pupils in all our schools the fundamental principles elaborated in Dr. John Mott's "Future Leadership of the Church"? Can we expect that the leaders will appear without a more definite impression of the imperative need of them than now obtains?

Is there not a call to earnest, persistent, unwearying prayer that this great need may be met?

* * *

**What of Self-
support and
the Chinese
Church?**

WHAT progress is the Church of Christ in China making toward actual—as distinguished from theoretical—self-support? Two decades ago great stress used to be laid upon this as an ideal. What has become of it now?

How is the Chinese Church to be saved from putting its strong trust in *endowments* as a resource against want? That is the familiar method of Buddhism and of Taoism. There are temples everywhere, large and small, with a more or less adequate equipment of land, so that no one need bestir himself to *give* anything on any extended scale. All over China, villages, towns, cities are turning—or offering to turn—their temples into educational buildings, with the land for a backing.

In cases not a few, the Christian Churches are invited to take them over with consequences unknown and incapable of being foreseen. Is there funded wisdom enough in the Churches to deal wisely with these temptations, judging discreetly between things which differ—however alike they may appear upon the surface? How is the Church to be prevented from accumulating *cash reserves*, lending them out at high rates of interest to favored borrowers, and then meeting disaster when principal and interest are alike submerged? Once such a catastrophe has occurred how is the Church to recover itself? Indeed, the debtors will generally see to it that no reconstruction ever takes place lest there be an accounting. Is this not a real and a pressing danger to Chinese Christianity now?

* * *

**What of the
Purity of
the Chinese
Church?**

IN its new relations with the new members who may be expected to enter the Chinese Church, how is the Church to preserve its own purity amid the strong temptation to allow large liberty both in faith and in practice to those who have no Christian traditions of any power whatever? In Western lands it is a common complaint that *discipline* is no longer what it used to be, and indeed in some cases it is more or less of a minus quantity. But there Christianity is established and has its hereditary forms. The Bible, moreover, is omnipresent, whether or not it be studied and followed. In China, on the other hand, all this is reversed. A working knowledge of Biblical teaching, still more of Church history, is confined to a small minority of preachers. Can they stem the powerful current? What will the Independent Chinese Churches do with members or adherents who are 'members' but in name, and who do not in fact 'adhere'? The new opportunities for handling money so as to make large personal gain are giving some of our members their first practical experience of the difficulty of resisting temptation. If some of them fall, will the Church be able in the spirit of meekness to restore them, or will it ignore these events as inevitable incidents?

* * *

**Have We a
Program?**

CHRISTIAN forces at home are considering the needs of China from the view-point of the problem as a whole. Deputations, special commissions, and distinguished representatives of prominent missionary

organizations are visiting the field with a view to finding out what we want or need. The attitude of the Christians in China towards us and towards the work has changed. They are being influenced strongly by their own position, and it can hardly now be said that ours is the leading influence that is shaping matters. Our relative position may be changing, but our responsibility is not decreasing, and our work is not yet done. We must, therefore, find a way to work under these new conditions. We dare not spend time looking lovingly at the plans and policies which a few years since we deemed sufficient.

The question that is being asked at the home base is, "Have we a program adequate to the task?" We may no longer as individual missionaries stand in the plot of ground we have cultivated and look on the hedgerows of faith which we have laboriously planted as the limit of future operations. The missionary body in China must find the highest peak of missionary statemanship, and from that point decide on its future lines of advance. The problem of evangelizing China is not one for isolated units; it can only be solved by concerted action. Let us not leave this question until we do have a program that shall stir, at home, hearts which seem to be growing sluggish, and shall weld us together in the fire of a rekindled enthusiasm for bringing the knowledge of Christ to the Chinese.

* * *

Can We Hold Together? THE problems mentioned above bring us to the point reached in the extract from Bishop Brent's Convocation Address. We care not who shows us the vision so long as all struggle up to it. In the face of the insistent call for some outward expression of "Christian unity," we need to catechise ourselves. To do something towards winning China for the Kingdom of God, is a task worthy of all the forces of Christendom. That task in its entirety is already upon us. Can we hold together? Can the welfare of souls, the spread of the Kingdom (not our corner of it), the leadership of Christ, take precedence of all else? If the orders of a regimental commander appear to conflict with those of the Commander-in-Chief, whose orders shall we obey? Let us be honest with ourselves! Have any of us *all* the truth? Do any of us understand *altogether* the particular truths for which we stand? Are not our divisions in part due to the fact that we are holding to half truths, the other half being just as tenaciously held by those who differ from us? Dare any of us claim

that we alone can bear *full witness* to the whole truth as it is in Christ Jesus?

We shall push the question one step farther, and then leave it for the quiet hour when conscience is free. Dare we do aught else but determine that we will stand together? The powers arrayed against us are consolidating; our forces must consolidate also.

* * *

**Chinese Students
and Manila.**

MR. Bullock suggests a new departure for Chinese students desirous of studying abroad, the number of which will probably increase more and more. The Philippine Islands is the promised land to which they are to direct their steps, and certainly the prospect which Mr. Bullock holds before them is most alluring;—very little more expense for passage than in going to Japan; similarity in food and comparative cheapness; a people not so far removed from themselves in many respects and in this quite different from the people of the United States and Great Britain; a system of education both modern and up-to-date and especially adapted to those who, like themselves, have to pursue their studies with the handicap of a new language; and lastly, the help and encouragement which the United States Government is prepared to give them. All these, and other inducements which Mr. Bullock holds out, are certainly very enticing.

* * *

**Interesting
Contrast.** THE trouble with the Philippinos hitherto has been that they were, as a rule, too lazy to work, and in

a land where a living is obtainable with comparatively little labor, and nothing to inspire their ambition, it is not to be wondered at. Now, however, through industrial schools and the new desire for an education, dignity has been given to labor, and young men who hitherto would have scorned manual effort and spent their time in idleness are now eager participants in the new regime which calls for the exercise not only of the mind, but also of the muscles. The Chinese, on the other hand, while not lazy, yet looked upon manual labor as *infra dig.* We have already seen a wonderful transformation in this respect and now that the barrier has been so far removed, the Industrial Schools in the Philippines would give them a fine opportunity of exercising both mind and body and fitting themselves for useful places in their own country.

The slender hands and long finger nails (and doubtless the long gown, too) will soon be things of the past.

* * *

Do We Take Time to Think? THE following significant words from the *Church Missionary Review* are quoted from the Instructions of the Committee of the Church Missionary Society to its outgoing missionaries. Their significance is not alone for those who have just entered mission work, but also for those who are in a sense "old missionaries."

As each new epoch in the Church's life of warfare is born, there comes a call to reconsider and, if necessary, to revise her apologetic. This word 'apologetic' may legitimately be taken in the broadest sense as indicating all that is included in what is sometimes spoken of as 'the science of Missions.' That phrase, rightly understood, stands for all that we mean by missionary knowledge and missionary statesmanship and missionary methods. It suggests the careful thinking out of missionary problems in the light of the best knowledge and the ripest experience available.

The Christian 'apology,' the presentation of the Christian case, claims to be reconsidered to-day in the light of what the past has to teach us. There is need of better and stronger thinking both at home and abroad, for no arbitrary distinction between the two branches of the one service can ever be admitted. Any suggestion that, while it is the business of the home committees to think and plan, it is the chief concern of those abroad to carry into effect, is not only wholly unworthy of the great cause in which all are united, but one which would in the long run be quite fatal to missionary efficiency. Decentralization, whatever else the word may denote, is at bottom a call to larger and more serious missionary thinking abroad. And it is the thinking done abroad which is likely in the last resort to be the most formative and influential in regard to the aims and policies of the future. To you who are going out for the first time the Committee would here specially address themselves. Accustom yourselves from the very first to take pains about this question of the presentation of the faith. Do not allow yourselves to become so absorbed in the round of daily duties, however importunate, as to leave no time for the exercise of the faculty of thought. Sometimes mount your watch-tower and aspire to take larger and broader views of your commission and its obligations. Try and think out the terms of your message in relation to the needs and capacities of the people to whom you bring it. You will be more than repaid by the rapid increase in power of thought, clearness of insight, breadth of sympathy, ability to master your problems which such a method, steadily pursued, will assuredly bring you. Do not be discouraged if a wider experience and deeper knowledge should show your earlier theories to be crude and impracticable. Remember that the faculty of thinking grows by exercise, and that a strong and worthy apologetic is only secured at the cost of constant study, thought, and prayer, as the message of the Gospel is applied to the needs of the world.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—
St. James v : 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii : 20.

Would'st thou the life of souls discern?
Nor human wisdom nor divine
Helps thee by aught beside to learn!
Love is life's only sign.

The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.
* * * * *
So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood:

Oh! might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife
Lightening the load of daily life!"

JOHN KEBLE.

PRAY

That to the Chinese press may be given the enlightenment and education of which it stands in need at the present time. (P. 11.)

That the Chinese may continue to have an ever widening conception of the term "the four seas" within which "all are brethren." (P. 11.)

That, in the effort to keep "China for the Chinese," childish and dangerous manifestations may rapidly give way to mature and constructive ideas of national government and greatness. (P. 12.)

That the much desired liberation of the women of China may be so carefully effected as to avoid all the dangers which must inevitably accompany the process. (P. 12.)

That the friends of China may withhold caustic criticism and stand ever ready to give sympathetic assistance as opportunity offers. (P. 13.)

That polygamy may be recognized by the Chinese to be an effective bar to national greatness, and that it may soon be eliminated. (P. 13.)

For the new education, now in its infancy; that it may be adapted and adopted in such ways as to bring only wise development and beneficial results. (P. 13.)

That the influence exerted on the children—the makers of the next generation—may be of the very best. (P. 15.)

That the marked change towards Christianity in the attitude of all classes of the Chinese may grow continually. (P. 15.)

That the challenge to the Church now ringing in our ears be not allowed to pass by unheeded. (P. 15.)

• That the Christian Church in China may so present Christ in His fulness as to show to all classes that the message is to them and not only to the illiterate. (P. 17.)

That all China may come to know, as did the Manchu officer, that Christ is China's only hope. (P. 27.)

A PRAYER.

O Thou Good Shepherd of the sheep, look mercifully upon those who have none to watch over them in Thy Name. Prepare them to receive Thy truth, and send them pastors after Thine own heart. Awaken the pity of Thine own people for all these strangers to Thy covenant, so that by their cheerful contribution and the co-operation of Thy Holy Spirit, multitudes may daily be added to the Church and become partakers of the salvation which Thou hast promised; O Lord and lover of Souls. Amen.

GIVE THANKS

For the increased information regarding world-sentiment now being shown by the intelligent Chinese. (P. 11.)

That the worst obstacles to the advance of Christian truth are now removed. (P. 15.)

For all the signs of a fairer treatment being accorded to the Church. (P. 19.)

Contributed Articles

The Relation of the Chinese Revolution to Human Progress

REV. A. H. SMITH, D.D.

THE great dynastic changes of the Chinese Empire have been of a practically invariable pattern. A reigning house has arisen, flourished, begun to decay, until—as a protest against misrule—the people, taught by the ancient Sages, began to rise in more or less open rebellion. By degrees the whole Empire was aflame, insurrection expanding in war, until fire and sword desolated the land.

At length out of chaos were evolved certain leaders, and among them some one gained the advantage, made terms with his opponents—or exterminated them—set up a new dynasty, and *ex officio* carried with him to the throne the “Decree of Heaven.” The wild welter gradually subsided, the myriads of dead were buried and forgotten, and China entered upon another stadium of its unending evolution.

On the 10th of October, 1911, the first overt act of rebellion against the Manchu dynasty took place at Wuchang. On the 12th of the following February the Manchu Court issued its edict of abdication, the genuineness and finality of which are indisputable. A change of some sort must have come to China and its people. The Taiping rebellion is thought to have been responsible for the loss—directly or indirectly—of perhaps eighty or a hundred million lives, and after all it achieved nothing permanent. During the recent revolution there were sporadic attacks upon defenceless Manchus in particular, more especially in distant Hsianfu, where ten or fifteen thousand of them were massacred, through a sudden eruption of those hellish passions which everywhere characterize war. Some thousands must have been killed in battle, perhaps a few tens of thousands, yet, as compared with the previous experience of China, the late revolution was less costly in lives, shorter in duration, more limited in area than any one, expert in Chinese affairs, would have believed possible.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

In the year 1900 during the progress of the Boxer uprising, two hundred foreigners, more or less, lost their lives by Chinese violence, some of them under circumstances of great barbarity and under the direction of high officials, and all of them in accordance with imperial orders. During the late revolution foreign lives and property were almost universally protected, the unhappy exceptions marking the greatness of the contrast. This was not because the lust of ravage and of loot was absent, but because it was controlled. In previous anti-dynastic wars, it has been the rule in China, as in other Oriental lands, to dispossess the late rulers, and then to extirpate the stock, that there may be no reaction in their favor. In this revolution a generous offer of a pensioning system for the Manchu Court and people was made and (under strong pressure) accepted, so that those who, on the morning of February 11th, 1912, were the theoretically unlimited governors of China, became on the following day fellow citizens with the other inhabitants of China, with no loss of life, and no visible antagonism to the new government. This state of things has continued to the present time. Not only so, but when Dr. Sun Wen, the chief leader in the revolution, and its first choice for provisional president, a few months later visited Peking, the late Manchu Court deputed its most intelligent and capable Prince (Pu Lun) to preside at a feast given at the palace of one of the Manchu high officials in honor of the man who drove out the Manchu dynasty. Some kind of a change must have come over China!

When a year or so ago the surprising intelligence began to be bruited abroad that there was to be a "Republic" in China, it is probable that there were many warm friends of China, who, like the writer of these lines, felt and said that the notion that China in its present state of evolution could become a republic was "the quintessential essence of bottled moonshine." There is still substantial truth in this view and will continue to be for an indefinite period. But in the light of the events of the past twelve months it needs modification of statement by the qualifying clause that although the Chinese cannot possibly have a "Republic" at present, they may have something which they *call* a republic, and which may ultimately develop into such. The intermediate stages must be those of an *oligarchy* under republican forms and titles.

In the deliberate step of adopting the republican form of government for their expansive and disjointed country, the revolutionary leaders have accomplished the moral miracle of bringing China into world currents. Whether it be true, as Alexander von Humboldt is reported to have said, that by the middle of this century there will not be a king in the world, there is no mistaking the trend of history—kings are “going out.” The most intelligent Chinese people are now increasingly well informed of what is going on all over the world, and are more and more influenced by world sentiment. During the past year a military officer is said to have stopped his troops from looting by the challenge that foreign nations would look upon them as savages. The Chinese press is coming into greater and greater prominence as an exponent of public opinion, something which formerly had no existence in China, and for which there was no expression. It is now more and more to be reckoned with, and is in desperate need of enlightenment and education. It is increasingly recognized that not only is it true as the Master taught that within the Four Seas all are brethren, but that outside of those mythical bodies of water the same great generalization universally holds.

This is partly the fruit of Christian ideals incessantly held up and held forth, and partly of the growing universalism of the whole world, of which China is now felt to be an integral part.

This sense of unity is not merely extensive, but likewise intensive. The pressure of a common danger has welded the Chinese into a theoretical unity never before known. The new phrase “Four hundred millions of own brothers”—while, as yet, only a phrase—has within it the promise and potency of united action such as China has never experienced. Once gained, this cannot be lost, for the causes of its evolution are deep-seated and permanent. China is now feeling the mighty inspiration of a great Hope. There is, to those who can comprehend it, a mental and a moral dynamic in the persistent contemplation of the conception of a “Min Kuo” or people’s government. The very character manufactured to express this idea is as new as the idea itself. The word for “kingdom” in its abbreviated form has the ideograph for “king” in the middle. Perceiving the incongruity of this combination, the Chinese have eliminated the king, and written in *min*, or people.

That decades, perhaps generations, must elapse before this idea is incorporated in the national life is perfectly plain, but that is not the essential fact. The essential fact is that this conception has struck deep root in the minds and hearts of the best informed and most progressive part of the Chinese race. In the fullness of time it *must* bear fruit. The Chinese have accepted the conception of China for the Chinese, and as never before are suspicious of each and every foreign design. Many manifestations of this feeling are childish, while others are dangerous to China's best welfare, but they show—as nothing has ever before done—the new national alignment. It is a great asset to young China to have before them the example of a man like Dr. Sun Wen who has persistently and unselfishly given himself to the deliverance of his country, and who, having received the highest honors, resolutely declined to keep them. Can any other republic afford an example like this? Dr. Sun's visits to Peking and to the leading northern cities have brought the northern and the southern parts of China into new and harmonious relations. Whatever may be the surprises of the future there is in this land a new *spirit*.

There is a new respect for personality as such, a conception for which we have until recently had no word, nor need for any word.

The potential liberation of the *women* of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation. It means radical changes, far-reaching and permanent.

That it is accompanied by grave dangers is obvious. Another overwhelming inversion of all precedent is the government of the provinces and all their sub-divisions by the people of the provinces themselves. The old sinecures by which men from Anhui held the prescriptive right to administer, for example, the province of Shantung, are extinguished. One of the greatest of these monopolies, against which the wise emperor K'ang Hsi set himself in vain, was the universal employment of Chekiang secretaries in yamens, without whose approval nothing could be done, and with whose co-operation anything could be done. This has been swept away like an ancient cobweb. It is often remarked that corruption is as rife under the alleged republic as under the tyrannical monarchy of the Manchus. Moreover, the introduction of the ballot has given the Chinese new forms for bribery to display.

itself. Every republic in the world has now—or has had—these inherent vices to overcome, and possibly some countries not republics. There is no disputing the existing facts, but the question is as to the future, and the events of the past year have shown that there is no country in regard to which prediction is more unsafe than China. A slowly developing public opinion may attack these evils in new and effective ways, otherwise the present gains cannot be permanent. China is not so much in need at this juncture of caustic criticism as of sympathetic assistance.

The moral element in the war against opium in China may serve as the type of what we hope to see in other lines also. Once begun, nothing can stem such a movement. Even the late Manchu Court is, in its new conditions, in the process of abolishing the eunuch system. Polygamy will be far more difficult to extinguish, but it is doomed. "No great nation was ever polygamous," and we may add, it never can be. There is to be a new theory and practice of justice, with new courts of law as its expression. Some way will yet be discovered to rule the Chinese without the use of torture.

The new interest in education is but in its infancy. It will, within a few decades, revolutionize the whole Chinese race.

We are on the brink of actual religious liberty throughout the vast regions of the Chinese domains. No one born and living only in Christian land knows—or ever can know—what this means.

Social reforms will not lag behind the more spectacular ones, especially when pushed by Dr. Sun Wen. His network of railways may not materialize within the life time of any one now living, but that men in China are intelligently planning for a distant and a glorious future marks a new epoch. Let us cherish no illusions.

The political, intellectual, sociological, and moral renovation of China and its three hundred millions is the mightiest task ever undertaken by any people. It will not be achieved in a year or in a generation. It is only in the Arabian Nights that we find groups of men conveyed silently, swiftly, safely, to realms of bliss on a magic carpet. But unless the history of the past is itself one great illusion the entrance of China upon a new national life is of deep and permanent significance, not to the Far East alone, nor yet to Asia, but to the whole inhabited world.

The Main Events of the Year and Their Relation to Missions

REV. G. H. BONDFIELD.

THERE is but one event that will stand out in the history of China as the dominating feature of 1912, and that is the establishment of the Republic. Everything else, worthy of notice, has been ancillary to, or the outcome of, that stupendous change. Instead, therefore, of selecting specific acts of the new Government or dealing with particular aspects of the change that has come over the public and social life of the people, it may be best, for the purpose of this article, to concentrate attention on the one great event and endeavour to state its bearing on the missionary enterprise.

The fact that China is now under a Republican form of Government is *an incontrovertible testimony to the triumph of new ideas*. Whatever may happen in future years the national life cannot be as it was before. It can never again be content to live on the ideas and pursue the ideals of past ages. There may be elements of instability in the present order of things, and something more characteristically Chinese may take the place of the borrowed patchwork which serves for the moment to express the aspirations of China's politicians. But no impartial observer can fail to see that the new order is the outcome not so much of revolutionary discontent as of a profound change of thought. Formerly the standards of conduct and character, of social relations and public duty, were those of the ancient sages and they were held to be all-sufficient and unalterable. Now the flood-gates have been opened and a tide from the outer world has rushed in and swept all before it.

To such a statement it may be objected that, at most, only a small proportion of the people have been influenced by the new ideas, and that the great mass is practically untouched and supremely indifferent, caring nothing for new ideas and having no ideals at all. The reply is a further appeal to the facts. As they appear to the writer there is, on the one hand, a strong body of conservatives to whom the new order of things is *anathema* from beginning to end. On the other hand, are the farmers and labourers, who make up some eighty per cent. of the population, and for whom the struggle for existence is enough. A good harvest or food enough to eat,

with security in which the fruits of their laborious toil can be enjoyed, suffices. The former, the conservatives, are certainly to be reckoned with ; but the latter, the great mass of the populace, have always been followers rather than leaders, and there is no reason to suppose they will not continue to follow the leadership of whatever party is in power. We have left, then, as the real leaders of to-day : (a) the new *literati*, i. e., graduates from foreign universities and mission or government colleges, and the whole student-body, male and female, to whom the scholars in the secondary schools may be added ; (b) the majority of the mercantile class, including shopkeepers and their numerous assistants, and (c) a considerable part of the army and navy. Most of those who make up this minority are enthusiasts and are committed body and soul to the new order. More than this, they are carrying with them the children also, and these are the makers of the next generation. Readers and thinkers, editors and authors, students and scholars, merchants and men of affairs, stand in the front rank, whilst behind them is the passion and ambition of the youth of China. We may smile at the crudity of Republican and socialistic programmes, and wonder at the frantic haste with which the earlier ruling ideas and the old manners and customs have been hustled off the stage ; but it is impossible to deny that the future is with the progressives rather than with those whom they have dispossessed. There is room no longer, even in China, for stagnant thought and lifeless institutions. Look at it how we will, new ideas are in possession and new ideals have come to stay.

The relation of this fact to missions is obvious. It surely means that the worst obstacles to the advance of Christian truth are now removed. The fortress that blocked the way for centuries has capitulated. If new political and social ideas have found an entrance and have been welcomed, why should we not expect new religious ideas, or, in other words, the Gospel, to be welcomed in a similar way ? From many provinces and from scores of districts correspondents have testified that in the attitude of all classes—gentry, students, priests, and “common people”—towards Christianity, a marked change is already observable. If ever a challenge was given to the Church of Christ, it seems to the writer to be ringing in our ears to-day. We ought to recommence our march, to re-equip ourselves and so learn to restate our message—the greatest idea

that has ever been born into the world—as to capture the imagination and heart of the Chinese. One naturally turns to the militant days and deeds of Old Testament times for the right illustration of the present opportunity: "Shout: for the Lord hath given you the city." The Republic is the triumph of new ideas.

Next in importance to the general movement towards liberty of thought, I would place the official recognition of the Christian religion, or, rather, *the adoption of religious liberty as part of the new constitution.*

This one step will bring into the councils of the nation and into every department of public life a fresh element of incalculable value. Whatever is good in the national character may become still better. The best national asset is its manhood, and Christian manhood is its highest type. From this side of the question, however, we may pass to another equally significant, but not quite so obvious. All down through the years of missionary work in China, official disapproval has been the root from which general suspicion and active opposition have sprung. When the Emperor, the Viceroys, the magistrates and scholars branded the Christian doctrine as bad and inimical to the state, what could the people do but try to drive it out? Now, with Christians holding high office in the state and taking a full share in local Government, and with the president's approval of the doctrine itself, Church members will no longer be considered a separate class or as de-nationalized Chinese who have placed themselves under foreign protection. The gain is immense. For surely it means that the Christian message will receive a better hearing, the Christian Church will gain a new standing, and the Christian school will have a wider influence.

Christian truth will still have to win its way by its own inherent attraction and power. Its conquests will stretch over many generations, and at every step of the way it will have to struggle against ignorance and unbelief and all the powers of darkness. Nevertheless, its day has come. Nor is this all. We have the right to expect that a larger and worthier conception of Christian truth will gradually filter into the minds of the Chinese, and in this sense also Christianity will come to its own. Our presentation of the Gospel has hitherto been woefully limited. Our desire to be clear and to present Christian doctrines in a simple and definite form has so

cramped our preaching and our writing, that the majority of addresses and tracts have probably been mostly of one type—bald and dogmatic statements of the “way of salvation” through Jesus Christ. Our hearers and readers may have got the idea that Christianity offers a better and easier escape from sin and its consequences, than their own religions, but how few of them have understood that *grace and truth* came by Jesus Christ. How few, even within the Church, have caught a glimpse of the Gospel in all its magnificent sweep and marvellous depth! The wonder of the Incarnation and the Cross, the august authority of the ascended Christ, the fact that He is the Eternal Word and the final expression of the Divine mind and will, that it was the good pleasure of the Father through Him to reconcile “all things into Himself. whether things upon the earth or things in the heavens”—these distinctive and far-reaching aspects of the Gospel have had but a halting expression in our teaching. Yet there are thinkers amongst the Chinese, and it may be that we have failed to attract them because we have watered down the Gospel until it has lost its cosmic significance. We have preached so much to the illiterate that we have forgotten the men of thought. Happily the new Testament is now in the hands of many of them, and I believe it is being read for its own sake as never before. The old silly fear of it as a “foreign” book is gone, and there are many signs that we are at the beginning of a period when its teaching will be the subject of thoughtful enquiry by educated Chinese. It will be strange indeed if the official recognition of Christianity does not suggest a closer study of it and lead to its wide acceptance.

A third significant fact is the emphasis given in current Chinese thought to *individualism* on the one hand and *altruism* on the other.

The unit of the nation is no longer the family, but the individual. Personal rights and liberties are talked about and claimed for men and women in a way that is enough to make the sages turn in their graves. Amongst the students and young politicians in Peking and other cities there are many ardent socialists, whose ideas of equality and fraternity are most pronounced, and who refuse to use or accept distinctive titles. Ministers of State and pastors of Churches are addressed as *Mister*, whilst girl students are *ladies* equally with the wives and daughters of the oldest and proudest families.

Much of this is but the vapouring of unbalanced minds, and some of it would be mischievous if it could be taken seriously ; but behind it all and behind the movement of thought which has made the Republic a fact, lies the idea of individual worth and responsibility. The ground of appeal is appreciably widened when a common value and a personal obligation are recognized. The old type of Chinese scholar—a feeble imitation of the “superior man” of the classics—could find no place in the fellowship of a Church composed mostly of illiterates and labourers. It was as remote from him as were the Scribes and Pharisees from Galilean fishermen or Judæan peasants. To him the ever recurring “all” and “everyone” in the Gospels, and the insistence of the preachers that the door of the Kingdom of God was open to the poorest and most wretched, and even to the repentant sinners, were repellent rather than attractive features. The acceptance of the doctrines of equality and brotherhood gives the death-blow to all such class distinctions and all such pride. No one expects that pride and class divisions will disappear from Chinese Society ; for the new student class will doubtless be as intolerant, in some respects, as the old *literati*. But, all the same, wider liberties and rights cannot be claimed and conferred without new standards of value being created and the brotherhood of men in Christ being received as a welcome truth.

Moreover, as men come to their full rights and privileges in Christ, so also do they find through Him their true relation to each other. If all are sons, then all are brothers too. The limited outlook of the Chinese Church has been one of the reproaches brought against it. It is criticised on the ground that it has not felt the burden of the mass of suffering and ignorance and want round its doors, or been conspicuous by its spontaneous compassion and willing sacrifice. It has been ready to follow the lead of others ; but no vision or inspiration has driven it out to seek and to save the lost, or compelled it to initiate and carry out those philanthropic and social ministries and reforms which have always characterised the church of Christ. Now, we believe, the Church in China is about to enter upon a richer experience and to take a larger part in the shaping of the nation. Its own difficulties and struggles, its poverty and comparative insignificance will absorb its thought no longer. The call has come and the Church must face the world with a new sense of its responsibilities and its privileges.

What has been written is doubtless open to much criticism and that from two sides: It may be said that the diagnosis of the situation is too optimistic and that possibilities are taken for facts. It may also be said that the Church has done and is doing all that could be expected. Both criticisms may be just from certain points of view, but the writer believes that his optimism is warranted by the facts and that it is time for all of us to dream the dreams and see the visions which are justified by the promises and the power and the abiding Presence in which we all believe.

Signs of Progress—A Symposium

In North China.

YIELDING to the persuasion of the editor, but running the risk of giving an incomplete and inadequate account of the wonderful changes to be noted in the capital, I venture to jot down, for the information of a wider circle, a few things which have come under my own personal notice.

First, and perhaps the most important event of the year, has been the fact that President Yuan Shik-kai received a deputation of Chinese pastors, and made a declaration of religious toleration. Perhaps never before have the representatives of the Christian Church in China had such signal honors bestowed as when on February 23rd the same military and musical ceremony was gone through which is given to the Ministers from the Legations. As an evidence of the desire to carry out the religious toleration clause, a case has recently occurred where a Christian was condemned to life imprisonment on false charges about four years ago. Being a member of the American Board Church, the late Dr. Ament had exhausted all the resources at his disposal without avail. Since Dr. Ament's death Mr. Stelle continued to try and secure justice for the man, but not till the President declared equal rights for Christians was the case reconsidered. Then the injustice was so apparent, that a word, and the prisoner was free, and the Church in North China met to thank God for His great mercy in hearing their prayers. Up to that moment neither the Legation, nor appeal to the Wai Wu Pu availed anything in

securing justice for a Christian falsely charged and condemned to a life of imprisonment.

On February 26th a great mass meeting was held in Asbury Methodist Church when it was estimated that 3,000 people assembled to celebrate peace and congratulate the President on the declaration of religious liberty. Yuan Shih-kai sent a deputy in the person of Dr. W. W. Yen who, he stated, was sent "out of compliment to the Christians," Dr. Yen being the son of the greatly revered Rev. Y. K. Yen of the Episcopal Mission, Shanghai. On behalf of the President he said: "We thank God that such a body of Christians of every denomination in this city has met together to welcome the first President of the Republic and to rejoice in the comparatively bloodless outcome of the upheaval. I am directed by Yuan Shih-kai to thank you and to say on his behalf how much he would have enjoyed being here but duty requires that he work on the affairs of state." He then alluded to the fact that the Treaties allowed the Chinese to accept Christianity, but now and henceforth it would not be necessary to come under Treaty rights, as religious toleration was assured. This was published in all the papers of the capital and has since given great impetus to all forms of Christian work and service.

The Peking Tent Missions were this year an unqualified success. Thousands heard the Gospel willingly and at least two new centres for public worship have been opened as a result; while the many street chapels have been filled daily with interested people. A census was taken and on one afternoon 1,050 people entered and listened for longer or shorter periods.

A reception was given to Mr. Sun by the Christians of Peking, when the largest building available was crowded. Three Cabinet Ministers have addressed meetings in the largest church, and Tang Shao-ji (the late Premier) laid the foundation stone of the great Y. M. C. A. building which is drawing to completion. At least one Government College has been open to religious services, while the Christian schools and colleges, Union Medical College, Peking University, North China Union College and others have more students than ever before. The spirit of independence, both in and out of the churches, has been very marked, and is not without its danger when it leads blindly to separation.

Perhaps one of the most interesting events of the year took place in the grounds of the Temple of Heaven where a Christian service was held, and the open altar was the scene of a large prayer meeting. When we consider that only a few years ago money would not buy an entry to the grounds surrounding the altar, it seems almost incredible that at this date Christians should have the privilege of worshipping within the forbidden area ; but this is only one of the signs of the times. An attempt has been made to unite the forces of Christian education within the capital, but some difficulty has been encountered, though union is in the air and must become an accomplished fact before very long.

Peking is to be favoured during December with the Y. M. C. A. Conference, in January by the Medical Missionary Association Conference, and later by Dr. Mott's meetings, so that the future is bright with promise of aggressive Christian influences.

FREDERICK BROWN.

In South China.

The 10th of November 1911 was the birthday of the new Republic in the province of Kwangtung. On the 9th, till nearly midnight, the leaders of the revolution had discussed with the Viceroy the question of his casting in his lot with them, retaining his position and keeping many of his subordinates. He had at last signed a paper promising to do so. But the next morning he was not found at his yamen. He had quietly slipped away and news soon came that he was safe in Hongkong.

In one of the most turbulent parts of the empire there had now to be faced the colossal undertaking of building up a new government on the ruins of the old.

How have those who were placed in power, most of whom had little experience in governmental affairs, discharged their difficult duties, and with what results ? Are there "signs of progress in South China ?"

POLITICAL.

The revolution had the support of the people. Two weeks from the time when the new government was proclaimed, extemporized barbers had cut queues from probably more than

500,000 heads in the city of Canton. Nothing visible gave a stronger impression of the popularity of the new regime. That badge of loyalty to the Manchu dynasty which had been tenaciously worn for more than 250 years was gone, and gone for-ever. On the other hand, in this uncertain time of transition, brigands from the mountains and pirates from the rivers embraced the opportunity of pushing their nefarious work. This was met in part by subsidizing the leaders and enlisting the men in the much needed volunteer force. Some of them were brave soldiers, but when they were no longer needed trouble came. They complained of the scant pay the government was able to give. When orders were issued for their discharge, there were those who refused to give up their arms, and arrayed themselves against the regular troops who attempted to enforce the orders. In one of these contests, led by a daring leader and fought out on the streets of Canton, 2,000 men were slain. In the city, robberies were of daily occurrence, and whoever resisted was ruthlessly shot. Rapine and murder were rampant throughout large portions of the province, and whole villages were destroyed by fire.

It was a difficult situation with which to cope, but the government grappled with it with decision and energy. Military law was declared and the death penalty visited on almost any kind of theft. Day by day offenders were shot by the score. These measures seemed too drastic to some, but in the end order was restored in Canton and in large measure throughout the province. Civil administration has taken the place of military rule. The officials have vindicated their authority and are certainly entitled to credit for having, in one year, made the progress they have in bringing order out of confusion and establishing a stable Republican government for the province.

It is not alone in putting down theft and robbery that the enforcement of law has been manifest. Strenuous efforts are made for the suppression of gambling, for stopping both the sale and consumption of opium, and for closing houses of ill-fame.

Few will question the statement that far more than hitherto the highest officials have endeavored to find men of integrity to occupy positions of responsibility, and put a stop to the bribery and corruption that, in the past, have hovered around officialdom and often made it a disgrace. While long-rooted customs cannot at once be entirely eradicated, yet there

is undoubtedly a radical reform. An acquaintance in one of the yamens told me that while formerly there were one hundred pretended employees connected with it, all the work is now being done by twenty.

Plans are in view for improving and beautifying the provincial city. The old wall is to be taken down and a boulevard made in its place and parks laid out for the people. Finer buildings are being constructed and somewhat in foreign style with verandahs in front. Prosperity in trade seems to be coming. All through the city are newly opened shops, tailor shops, shoe shops, hat shops, etc., to meet the demand for foreign styles of dress, and department stores for general supplies. The influence of all this passes on to the rest of the province. The revival of trade will gradually relieve the government from its present financial distress.

EDUCATION.

The Commissioner of Education is a fine Chinese scholar, and in addition has a knowledge of Western studies and Western methods of teaching. He is Dean of the Canton Christian College, having been connected with that institution for many years. He is now establishing a system of schools for the province, from the Kindergarten up to the University. He is making some radical changes. In the first place the worship of Confucius is no longer to be required in the schools. This decree was strenuously opposed, but the Commissioner stood firm and maintained his ground. He proposes to make education more practical, not simply the study of literature and history, but adding what will prepare students for various forms of industry, teaching agriculture, mechanics, and different kinds of manufactures, so that literary men, if they do not happen to find literary employment, will not be in that helpless condition for supporting themselves that they have been in the ages past.

The Normal School has been revived and has now about one thousand students. A plan has been adopted for seeking educated men of ability, training them for a time and then sending them to lecture throughout the towns and villages to explain the principles of the new government and especially to urge upon parents the importance of sending their children to school and also urging them to establish schools themselves until the government gets funds sufficient to establish them

throughout the province. All this, in connection with the generally increased interest in education, is crowding our Mission schools so that there is no longer any question about whether there will be students, but only how provision can be made for those who are anxious to attend. Never before has there been so general and strong a desire on the part of parents to have their children educated and on the part of the young to obtain an education.

RELIGIOUS.

There is no "sign of progress" more marked than the changed attitude towards Christianity, on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old regime, students from Mission schools and ministers of the Gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to high official positions. Those who have investigated tell us that 65 per cent. of the present officials in the Kwangtung province are either members of Christian churches or in such close connection with churches that they call themselves Christians. A district magistrate, formerly a preacher, says that no item of business is transacted in his yamen on the Sabbath. He holds religious services and still preaches as opportunity offers. A preacher was one of the first advisors of the first Viceroy of the Republic. Three graduates of the Fati Theological Seminary who had been preaching for some fifteen years and who were natives of Lienchou were called upon to deal with the turbulent bandits of that locality who, from their mountain retreats, were making the whole northwestern part of the province unsafe, and they have successfully cleared that region of these outlaws. One of them was prefect in the same yamen where more than a dozen years ago he had been beaten five hundred blows on account of his connection with Mission work. We have already mentioned that the Commissioner of Education is Dean of the Canton Christian College. The Provincial Judge is a Christian, the son of a preacher. After four years of study in a Mission school, he went to Canada, studied in the High School, then earned his own money to take an English course in the Law School of McGill University. He stood second in his class and then spent one more year in

the study of law at Columbia University. One of the two superintendents of the large Normal School was taken from the Fati College and the other is the son of a minister. The man in the Foreign Bureau who conducts the business with Consuls of other countries was the Principal of the High School of the Southern Baptist Mission. This list could be extended, but the above is sufficient to show how strangely different is the present from even the near past when, with the exception of a few minor postal agents in the country, you would scarcely find any where a Christian occupying an official position.

A similar change has taken place in the attitude of the common people. The testimony of both missionaries and Chinese who travel on passage boats, meet the people in their villages, and preach in chapels, is that the spirit of the masses is unusually friendly, and that there is on the part of many an attention to the Word spoken, different from former simple curiosity, indicating a real desire to know what the new doctrine is. Evidently there is a prevailing impression that many old things are passing away and much is coming that is new.

One more "sign of progress" may be mentioned, viz., the establishing and fostering of beneficent institutions. The same Superintendent of Police who, a few months ago, was ordering thieves and robbers to be shot in numbers that seemed appalling is now looking after neglected sufferers. He is a warm friend of the Hospital for the Insane. Many unfortunates who were formerly in confinement and chains are now cared for in the hospital at government expense. Blind girls are a pitiable and helpless class. He has placed some 70 of them in a mission school for the blind until he can make permanent arrangements for a much larger number. He has gathered 500 slave girls and established for them a school, with Christian teachers taken from different missions, where they are instructed in book learning, music, and various forms of industry. Those who wish may attend Sabbath services at a neighboring church. Some of these girls have been voluntarily set free by their owners, others taken by force. The police are ordered to be on the watch and where slave girls are abused to forcibly rescue them.

It would be interesting to note the "signs of progress" in the Christian Church, but the limits of the paper forbid. Let it suffice to say that the "signs of progress in South

China" are surely enough to lead us all to "thank God and take courage."

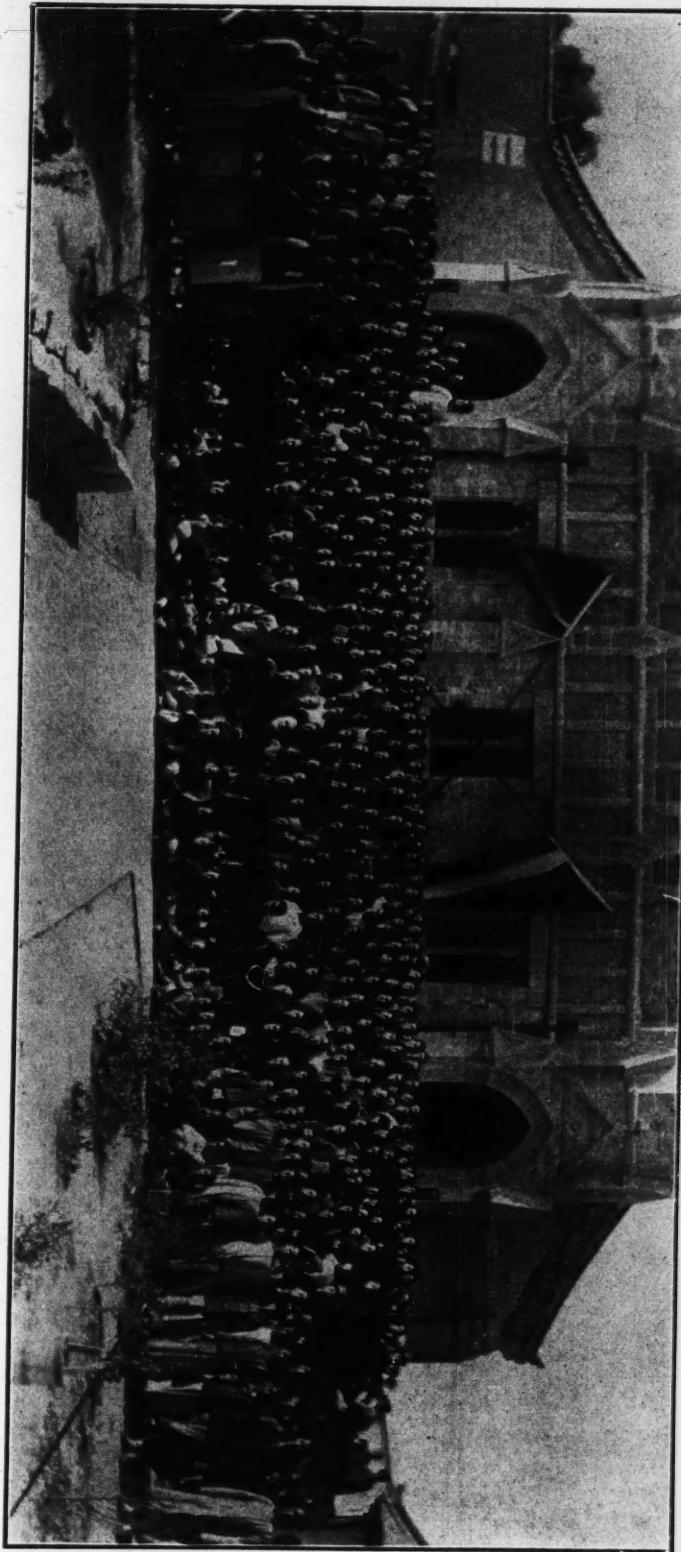
HENRY V. NOYES.

In Shantung.

The English Baptist Mission was established in Shantung by Timothy Richard nearly forty years ago and afterwards spread to the provinces of Shansi and Shensi. The Mission has always taken a prominent part in all movements that make for union. It has given two of its senior members to the Christian Literature Society which is the handmaid of all Missions in China. It has founded a Union Church in Tsinan-fu and has joined the Educational Union in partnership with the Presbyterian and Anglican Missions. But, till quite lately, —by reason of the geographical difficulty—there has been little more communication with its sister Baptist Missions in Shansi and Shensi than with India or Africa. This lack of intercourse has long been felt to be a drawback. And at last, in October 1912, the first steps have been taken to cement and unify the work² of the B. M. S. in the three provinces. A most interesting conference was held at Tsingchowfu when all departments of the work were reviewed and a China Council for the E. B. M. was established. The conference met under the depressing influence of a big debt on the Home Society with its consequent call for retrenchment, withdrawal of men, and abandonment of stations. But we were not daunted and in view of the new opportunities on all sides have challenged the Home Church to send out thirty new workers within the next three years. We are profoundly convinced that any other policy than a forward one spells failure and disaster and will surely quench the smouldering enthusiasm and latent heroism at home as well as cripple us out here.

Before our guests separated we had an instance of the new spirit of the people towards us and our message. On November 1st, a public reception was given in the church to Dr. Richard. Its special signification arises from the fact that it was organized spontaneously by the non-Christian city people quite apart from any suggestion from the Christians or missionaries. It was in the nature of a surprise. The large new church seating 1,000 was crowded. The national flag was hoisted at the entrance of the church and the Manchu Band was in

RECEPTION TO DR. RICHARD, NOVEMBER 1ST, 1912, AT TSINGCHOWFU, SHANTUNG.





attendance. The teachers and pupils from the government schools turned out in force. One company of boys was marched up and halted just outside the door, whereupon the commanding officer drew his sword with a great flourish and saluted the sacred building, afterwards returning it to its sheath as he entered the aisle. Representatives of all classes gathered to do honour to our veteran missionary. There were deputations from the Manchus and the Mohammedans, from mercantile guilds and anti-opium societies, from agricultural and normal colleges and various political bodies. The Prefect himself took the chair. The first item on the programme was "Ringing the Bell." Long after the church bell had called us together and whilst we were all waiting for the proceedings to begin, a man took a bell, carried it solemnly down the whole length of the aisle and rang it loudly outside the door. At this signal the band consisting of three drums and ten bugles burst out with a terrific crash which so startled one missionary lady that she jumped from her seat as though she had been shot. After this lively opening the Prefect and others made short speeches of welcome and eulogy. One of these took the odd form of a poem specially composed for the occasion and recited hot by the author in sharp rattling stanzas and in a piercing falsetto voice which proved too much for the gravity of many of the audience. Then Dr. Richard spoke and almost every sentence was punctuated with rounds of hearty clapping—and deservedly, for all his friends declare Dr. Richard was never heard to better advantage. The unique occasion, the eager faces, the tender memories of a long life spent for China, all seemed to kindle the speaker so that he excelled himself and every word went right home. The address was conceived in the happiest vein, the speaker attributing anything he might have achieved wholly to God and concluding with an earnest appeal to all true patriots to look up to God as the one source of China's strength and prosperity. This remarkable meeting was brought to a close with a very outspoken address by a Manchu officer holding up Christ as China's only hope and asking prayer for the nation. Surely a great day and one full of promise to those who have long toiled amid stolid indifference or thinly-veiled opposition. At the present time there seem no limits to what might be done among the student class. Recently a secretary of the Y. M. C. A. spent twenty-four hours here and at the shortest notice the church was crowded with students

from half a dozen different schools, who listened eagerly to a manly, Christian address, and, when next morning visits were paid to some of these schools, a ready hearing was given to all that was said. Recently an even more remarkable thing took place at the neighbouring town of Weihsien. This place has always been anti-Christian and the Mission in the compound a mile away has failed largely to influence the city, though it has a church of 5,000 members in the surrounding country. Judge, therefore, of the surprise of the missionaries when an invitation was received to take the Girls' High School to visit one of the old, rich and exclusive city families. At first there was even some natural hesitation whether to accept this unexpected invitation. But, finally, the lady in charge of the school took all the girls in to the city. The streets were lined with people all perfectly respectful. On arriving at the house the girls were well received, treated to tea and refreshments and then given an opportunity to speak to about 200 city ladies of good families whom the hostess had specially invited to meet them. Best of all, the girls proved fully equal to the occasion and spoke most freely and effectively to the ladies.—And so one might go on giving instance after instance to show the changed attitude of the people and the many new avenues of approach for the Message of the Kingdom. Certainly at the present moment Chinese Christians—and more especially those who have received long training in our schools—have an influence in China far exceeding their numbers. For instance, one of Mr. and Mrs. Couling's best pupils, who a year or two ago was turned out of his position in a Government school because he was a Christian and who only last June was almost beaten to death by Manchu roughs, is now appointed head of the Educational Board for the whole Prefecture and his advice is sought in all important matters.

Let us all thank God for the new times and earnestly seek the wisdom and the power we so much need.

E. W. BURT.

In North Fuhkien.

North Fuhkien means the basin of the Min, away back to the borders of Kiangsi; the mountainous coast region northward to the borders of Chekiang, and the coast plain southward to the watershed which marks the beginning of the Amoy region. Amoy is another story.

The most obvious sign of progress here is the place of the Church in the new régime. Signs are not always to be taken at face value, but the Church seems to have come to her own in relation to politics. Graduates of Christian schools were for a time the chief reliance of the reformed provincial government in filling civil offices. While the war was on, Christian students showed up well also as volunteers. One student brigade of some 300 men, recruited for service in the north, claimed a nightly prayer meeting attendance of about 75. Officials of the new provincial government take every opportunity to profess sympathy with the general aims and activities of the Church.

The social influence of the Church also looms large. In wedding ceremonies, even when one of the parties may not be a professing Christian, it is coming to be the vogue for the bride to wear only a light veil, as in Western countries, and to say "Yes" for herself. The Church is generally and favorably known; and it is more and more common to see strangers in church, sometimes decked with foreign hat or cap which sacred custom has not yet taught them to remove. People outside the Church are open minded and predominantly friendly. The Church membership shows a notable *esprit de corps*. In at least one large church at Foochow, electric lighting has been introduced throughout, wholly at the expense of the native membership.

Signs of civic progress are not wanting. Electric lights gleam on the "long bridge" and make the river-front glorious by night. The streets are somewhat regularly cleaned by an official force of uniformed coolies. An electric railway is seriously projected, to connect the city with the anchorage and the coast. The Y. M. C. A. has pledges, largely from native Chinese who are not Church members, sufficient to secure two superb sites, for buildings provided for by philanthropists in America. Young men from the best and wealthiest families throng the entrance classes of Christian colleges.

In and near an open port and the provincial metropolis, such movements may be ascribed, in some degree, to other influences than the Church. But back in mountain villages and in piratical hamlets on the coast, the seed of the Word is working transcendent changes. In one coast town where five years ago the newly-sent Bible-woman was the only Christian resident and the lady missionary on tour was hooted at by

children and put in dire peril by idle fellows of the baser sort, to-day the same visitor finds the children studious in a Christian school and the population partly Christianized and their attitude wholly transformed.

Within the church the most substantial new signs of progress are perhaps the improvement of methods. The sign which spells victory, on the human side, blazoned on high as of old, is "Union." Within the year, union has actually been effected among the three missions working here, in two departments of educational work—medical and theological. A union kindergarten training-school is not only projected but two of the missions have their workers on the field and the funds for the building are in hand. A union normal school has been constituted by two of the three missions and a joint Board of Managers elected. The largest project of union, the Fuhkien University, has been thoroughly worked out by representatives not only of the three missions here (Anglican, American Board, and American Methodist) but of two of the three missions at Amoy as well. This union of the higher liberal and professional training of young men has not yet materialized in a separate Faculty and a local habitation, but gives promise of such development ere long.

C. M. LACEY SITES.

Situation in Manchuria.

The progress of the Manchurian Church has been marked off into definite stages by three wars—the Chino-Japanese war, the Boxer-Russian war, and the Russo-Japanese war. Each of these upheavals has been followed by a movement in the Church. It might almost seem as if the Church had been borne forward upon the crests of successive political tidal waves. And now plague, famine, and revolution have swept in one mighty surge across the land. Is history to repeat itself, and is the Church about to make a mighty movement? As plague and revolution have stirred the people more deeply than any of the previous cataclysms, may the next forward movement not be expected to go much further than anything before?

After the Japanese had crumpled up the Manchurian armies, and the Chinese began to realise their own feebleness, the Church seemed to be about to sweep everything before it,

and for a time its members were literally multiplied. The advance of the Roman Catholic Church was even greater than that of the Protestant. But in both there was a political motive underlying men's minds.

The Boxer uprising, with its consequent anarchy and the Russian invasion, next shook the Church and the nation and purged away much of the worldly element from the former. When it had passed away, and men began to forget the terrors of that time, a spiritual awakening of a quiet type spread through the Church, and was being followed by signs of an ingathering which promised great things, when once more the clouds of war began to gather and fear gripped at the heart of the movement.

The Russo-Japanese war devastated the land. Men saw a Western power defeated by an Eastern, and new sparks of hope were kindled for a national greatness, which took shape in so many educational and other reforms. Then came the great revival which passed from end to end of the land and shook the Church to its foundations.

What share each of these political movements had, in the Providence of God, to prepare men's minds for the spiritual advance, it would be difficult to say. But the fact remains that after the war a revival was expected and looked for, and the revival came. If these movements have been so used in the past to awaken slumbering souls, then what must be the aftermath of the plague and revolution? The nameless terror stole from city to city. Highways were blockaded and cities besieged. Families were ruthlessly torn asunder, and corpses were burned in heaps. Houses were given to the flames, and villages left desolate, and the people came to will it so. The villagers still believed that the Japanese were poisoning the wells; but, in the end, it was seen to be "Heaven's scourge."

Close on the plague came floods, and ere the floods had subsided—revolution. Robbers arose on every side; soldiers became unreliable; anarchy raised its head; and even Moukden was pillaged. The Emperor has gone, and the five-coloured flag has replaced the dragon. The country is a Republic—whatever that means—and the feeling is widespread that somehow, by this change, every man has a new dignity, and the nation has taken a step to the front.

What the characteristics of the next movement in the Church will be, has not yet emerged. But there is a subtle new atmosphere to be felt. Our recent Synod meetings

shewed this. How some of these younger Chinese leaders had grown ! There was a new sense of the burden of leadership amongst them, and the feeling that as citizens of this great newness—called a Republic—they were citizens of a progressive world-power, and must wait for nothing but the word of command from their own Lord. There will be a new leadership in the next movement.

Another sign of the times is the popular recognition of the Christian religion as one of the religions of China. During the last few days there has been a striking example of this. The Buddhists, Taoists, and Confucianists—not to speak of a new Universal Religion—are seeking to reorganize themselves into great Chinese Churches. The Buddhists and Taoists have just held their opening ceremonies. Delegates were specially invited from each section of the community, and, amongst others, the Christian Churches were invited to send representatives. The significance of this is the recognition of Christianity as one of the Chinese national religions by the members of the other religions. One Buddhist priest spoke of the way in which Christianity had spread and become a world religion ; and also of how it was engaged in good works, such as teaching and healing, and that in this it was an example to themselves. This popular recognition seems to clear the way for mass movements of the people towards Christ, and for the inclusion of all classes.

Atheism is undoubtedly making strides amongst the student class, and suits well the natural materialistic bent of their minds. So far this has not much affected the Church. The religious stagnation of all classes is the worst enemy of all. For even this attempt to resuscitate the old religions is due to the alarm of the priests, seeing their temples desecrated, and their property melting away. The organization of these sects appears to be a struggle against extinction and an attempt to secure what yet remains.

The dawn of the new day has not yet come, or perhaps it is just tipping the mountain tops. Thirty-two men out of a total of fifty in the Arts College have volunteered for the Christian ministry. This and other signs mean much. But we note the approach of morning more by our watches than by the up creeping of the light. What will the next twelve months bring forth ?

W. MACNAUGHTON.

The Opium Conference and the World Conference of Faith and Order.

BISHOP BRENT, OF THE PHILIPPINE ISLANDS.

I SHALL take advantage of this opportunity to consider two matters of universal interest and great moment which have occupied much of my time during the year past. I refer to the International Opium Conference, and the proposed Conference on Faith and Order.

I. THE OPIUM CONFERENCE.

The International Opium Conference, which met at The Hague from December 1st, 1911, to January 23rd, 1912, was the consummation of one of a group of international movements dealing with moral evils beyond the power of a single nation to combat. Other such movements are those against the African Slave Trade, presided over by a permanent Commission, the Liquor Traffic in Africa, which was holding a Conference in Brussels at the time of our sessions in The Hague, and the White Slave Trade.

International action in such questions is a necessity, not an expedient. The unity of human life is no longer an academic idea to be discussed, but an aggressive fact to be reckoned with for purposes of self-preservation if for no more noble reason, as, for instance, the protection and benefit of those weaker or less privileged than ourselves. Nations can no longer, as in the days of the Tokugawa dynasty of Japan, live a self-contained, exclusive life. To attempt to do so would result in stagnation and ultimately in death. We are rapidly reaching the stage of national and racial intimacy when the problem or the opportunity of one people will be recognized without dispute to be the problem or the opportunity of all, and dealt with accordingly. If the Universal Races Congress did nothing else a year ago, it clearly indicated this—a monogenetic race, such as human kind is, cannot wander far from a practical recognition of the unity of its being as determined by its origin, without disaster. The course of progress has been consistent—individuals grouping into families, families into clans, clans into nations, nations into federations, moving toward a combination of the whole. Pascal's words

are to the point: "Humanity is a man that lives and grows forever."

The International Opium Conference was not artificial or forced; it came as the natural climax of a movement which originated as an effort on the part of the Chinese to rid themselves of a vice with which they were saddled, and on the part of foreigners who were in sympathy with a nation thus harrassed—in part at any rate through the evil pressure of foreign trade interests.

In 1903 a committee was appointed by President Taft, then the Governor of the Philippine Islands, to investigate the methods of opium control in countries of the East, with a view to framing suitable legislation for the Philippines. The committee, after visiting Japan, Formosa, China, the Straits Settlement, Burma, and Java, reported in favor of "progressive prohibition," such as obtained in Formosa. Their report was translated into Chinese and was a factor in calling forth the Imperial Edict of 1906 prohibiting opium smoking in the Chinese Empire. The same year, Mr. (now Lord) Morley, in his speech on the Indian Budget in the House of Commons, branded the Indo-Chinese opium trade as "morally indefensible." He afterwards told me that the Philippine Committee's report on that occasion was "silver and gold" to him. The upshot of the agitation in England was the arrangement by which India agreed to reduce her export of opium into China one-tenth per annum, on the understanding that China was to reduce her poppy areas in the same proportion. I understand that this now famous agreement was first conceived by Sir Thomas Holderness of the India Office.

The moment seemed ripe for concerted action. It was represented to President Roosevelt that an international conference should be called. The idea met with the approval of the Secretary of State, to whom it was referred, and steps were taken to interest and secure the coöperation of the Powers concerned. In deference to Great Britain's opinion that a conference (with plenipotentiary authority) would be somewhat premature, the International Commission (with power of resolution), representing thirteen nations, was convened at Shanghai in January of 1909. The resolutions there passed thus became material for an international agreement. The Conference of last winter, representing twelve Powers, met to conventionalize the resolutions of the Commission, and though

in the chapter bearing on morphine and cocaine the Convention is disappointing, the conclusions of the Conference are in other respects highly satisfactory.

Two things need to be said about the International Opium Conference :

1. Though the movement from which it had its origin began with special reference to the Chinese situation, the Conference was not an effort to correct the morals of China by other nations. Investigation, especially during the past four years, has revealed an alarming amount of drug abuse in countries East and West. The Conference was a concerted attack upon a widespread evil, all participating nations aiming to protect themselves by protecting one another. Our objective point was, as far as might be, to relegate opium, its alkaloids and derivatives, together with other habit-forming drugs, to the sphere of medicine.

2. Legislation, however drastic and thorough, will never eradicate the abuse of opium or intoxicants. With fleet wings contraband opium sails merrily through the well-framed opium defences of the Philippines. There is no law that cannot be defeated by the clever wicked, and the most it can hope to do is to make a modest contribution toward betterment. When The Hague Opium Convention shall have been finally ratified by the nations, we shall have accomplished well-nigh all that international action is capable of doing. The greater work will still remain to be done. Each nation by inculcating principles of reverence for the body, by removing conditions of life provocative of licentiousness, and by encouraging self-respect, must build up its citizens into safety. China, centuries since a drunken nation, by industry and self-discipline grew to be a sober nation. Later, through lack of vigilance and stability, and through the greed for gain of other nations, she fell into opium abuse. When freed from this latter, of which there is every prospect in the not distant future, she may again lapse into drunkenness unless both she and the Western world put up effective bars of self-restraint in the production and distribution of intoxicants, which are as numbing to the moral sense, and destructive of happiness as anything in creation. The abuse of drugs and intoxicants is a present evil among ourselves. Few families escape wholly from its hideous blight. Can any Christian afford to abstain not only from that which, directly or indirectly, encourages it, but also from planned and

intelligent attack upon it? It has been a matter of earnest thought on my part as to whether I am justified in giving as much time as has seemed necessary to the matter of opium. My conviction is that I am so justified, all the more perhaps because I have neither desired nor sought after the position of leadership to which I have been called in the movement.

II. THE WORLD CONFERENCE ON FAITH AND ORDER.

It is but a step from the consideration of a world movement in aid of morals to that of a world movement in aid of religion. The past year has marked substantial progress in connection with the World Conference on Faith and Order. There is to-day an increasing dissatisfaction among thinking, praying men with our broken order, and a craving for the realization of Christian unity. I purposely avoid the phrase "reunion of Christendom." That seems to suggest the recall of something lost, the bringing back of a treasure from the storehouse of the past. The unity that is to be must come from above. It must be far superior to that which once was, if it is to endure.

Ours is not the first, it is only the latest, effort of Christendom toward unity. In the past men planned and won a definite unity. To put into concrete form the belief in the unity of Christendom "was the leading principle in mediæval politics till it was shattered by the movement which ends in the Reformation. It was natural to express this theory in the form of outward organization, and to set up by the side of a Catholic Church, which was to care for the soul of all Christian people, a universal Empire, which was to rule their bodies. No disappointment was rude enough to show men that their theory was but a dream. They were not so much concerned with actual practice; it was enough for them that the theory was lofty and noble."*

So far as the unity achieved was a success, it was suited solely to the times in which it prevailed and which gave it being. We could not revive it if we would. It was part of a phase of progress which the world has outgrown. There are moments of its history which tower. Under a noble line of German Popes the Papacy was "identified with the highest spiritual life of Christendom, and learned to borrow the

* Creighton's "History of the Papacy," Vol. I., p. 12.

strength of the Imperial system, under whose shadow it grew to power.”*

But it was destined from the beginning to fail. It was unelastic and unsympathetic, too blind to diversity, too insistent upon uniformity, with a maximum of regard for the form and a minimum for the contents. Beneficent and lofty in its earliest ideal, it grew to be scheming and tyrannical and corrupt. A crisis was at last reached after many warnings of what was on the horizon had been unheeded or bitterly repudiated. The only way left to reform the abuses which had grown up under the iron aegis of the system was to shatter it. The Reformation stands, among other things, for the salutary breaking of the existing Christian or ecclesiastical unity so far as its visible form was concerned. So powerfully was it constructed that it took many and fierce blows to detach even inconsiderable fragments, and when at last the work of the reformers had secured the right to live for various national Churches, the Holy Roman Empire still survived, and the Papacy continued to exhibit a massive unity which abides to this day as the greatest existing organization in the world with the one exception of Islam.

But the ideal of the reformers was of God. In a world of men no other course would have sufficed, conditions being what they were. Sometimes the standard of revolution is the only possible standard of reform. In speaking as I do, I do not hold a brief for the individualistic excesses which followed in the train of the Reformation, but I would remark that only a world of gods or demigods could have done better. It is an idle amusement rather than a beneficent and just occupation to sit in carping judgment on the men of yesterday who won for us some of our choicest privileges, privileges which we can now bring to bear, if we will, on constructive work in behalf of unity.

“Years back, unity was in possession, and a movement was needed to break up the ridigity of western medævalism in the interests of liberty and diversity. Now it is otherwise. Discord reigns, but it is loved no longer. A desire has arisen for a body round which the diversities may be grouped into a new unity. Who can aspire to such a task? Dare we?” †

* “History of the Papacy,” Vol. I., p. 15.

† The Rev. W. Freer at the Pan-Anglican Congress. “Report,” Vol. VII., p. 4.

May we not be courageous enough to answer—We dare? It would be as pusillanimous, not to say disloyal, for us to think that we had everything to receive and nothing to give to other communions, as it would be arrogant for us to contend that we had all to give and nothing to receive. It is because we believe that we have distinctive treasures of which we are stewards that we press with confidence, though, I trust, not without modesty, to the front in the movement toward unity. It is because we believe that others have distinctive treasures which, for our completeness, we need to receive from them, that we shed our aloofness and seek for points of contact and sympathy that we may reap those benefits that accrue only to Christian fellowship.

The ideal of combining in the Holy Roman Empire political and ecclesiastical unity was true for all time to this extent—mere ecclesiastical unity is not synonymous with Christian unity and cannot persist by itself. Ecclesiastical life, rightly considered, is more closely and more naturally allied to every other aspect of life than any single phase of existence. Were our straining towards Church unity to-day to stand as an isolated effort, it would hardly be worth consideration, much less the expenditure of energy. It is because it is an important expression of a recognition all along the line, social, national, international, moral, political, intellectual, of the unity of human life, that it grows increasingly inspiring and hopeful. We might say that it is, as it were, the key-stone of the arch, a central necessity. It is vital that this should be kept in mind. That which holds Christians apart is not wholly, perhaps not even primarily, a matter of government or organization. Hence that which will make them all one after the mind of Christ must transcend questions of faith and order viewed apart from the balance of human thought and activity.

The Church, that is to say the ideal Christian society, God's kingdom uttering itself on earth in terms intelligible to men, can manifest its unity only through holiness, catholicity, and apostolicity.

1. A conspicuous element in the Church's *raison d'être* is the creation of righteousness. Feebleness in the prosecution of this aim in any part of her dominion is a menace to her unity: aggressive corporate endeavor to promote holiness is a cementing force proportionate in its strength to the zeal of the promoters and the unity of their effort. It would be worth

while making a close study of the varying, and sometimes clashing, ideals of the Churches. Usually if one virtue or set of virtues is given special prominence, the result is moral laxity in another direction, and in consequence a breach with communions of a different mind. On the other hand, there is a unity of moral endeavor in large public questions among Churches and Churchmen which is encouraging. Broadly speaking the Churches are in the forefront of moral idealism.

2. Next to holiness, and of course entangled with it, comes Catholicity in the Church's life. Universal truth for the universe—is not that the meaning of Catholicity? If there is a message from God the Father for all His children, it must, in substance, be the same for each of His sons. Just now the Churches are awake to the scope of their effort, their field of operation, the world, but there is a jangling of rival voices when the message is delivered. What is the trouble? In part at any rate nationalism is to blame—not that nationalism in itself is bad—I speak as a nationalist—but in religion, as indeed in all that pertains to human relationships, Catholicity comes first and nationalism second.

3. Apostolic Faith and Order come as the third thing which the Church, striving to be at unity with itself, must maintain. It is here that the battle rages most fiercely. The question bears both on the substance and proportion of the truth, though, as I am inclined to think, most heavily on proportion. For instance, I can find ordinarily even in extreme doctrines remote from my own belief, a point of contact where the spark of sympathy ignites. It is the insistence on too many and diverse doctrines, expressed so as to give little or no freedom of interpretation, as being *de fide* which constitutes the *crux*. Does not a large part of our task consist in discriminating between the greater and the lesser, the apostolic, immovable foundations and the point where legitimate diversity begins? It is toward this end that the World Conference on Faith and Order has been proposed, and has met with the official approval of nearly every communion which has been formally approached. Not that the most sanguine promoters of the Conference believe that it can possibly do any more than a preparatory work for unity. It is the duty nearest at hand and therefore to be undertaken next. Conference has brought in the past to both Church and State some of their greatest blessings. It has in its gift no lesser blessings for the future.

Allow me to make four observations in conclusion :

1. The unity that is to be must be according to God's now hidden will rather than man's known idea. Prejudice and self-will do more to block the progress of the divine in human affairs than any other obstacles. Lurking in the mind of many an honest advocate of unity is the desire, and even expectation, that the whole Christian world will eventually come round to his way of thinking. Be sure that such will not be the case either with you or your opponent. No human mind, no fragment of the Church, however pretentious its claims, is big enough to hold in its integrity God's conception of unity. But He wills to reveal it to His Church at whatever moment His Church, self-stripped of self-seeking in all its pitiful fragments, wills to give heed.

2. Our highest ideal of Christian unity, far short though it be of God's ultimate purpose for the Church, seem impossible. But is it not so that the world is a world of impossibilities made possible by faith and experiment? Idealism at the beginning is always unpractical, and largely too vague to be other than inspirational. It stirs the spirit to see a distant consummation with no selfish hope or expectation of attainment, except so far as belief is possession, and sight realization. The vision antedates the task, the seer belongs to an older generation than the doer. In that very wise book, "Alice in Wonderland," the heroine accepts her latest surprise with equanimity, "For, you see, so many out-of-the-way things had happened lately, that Alice had begun to think that very few things indeed were really impossible." Alice dreaming gives the accurate measure of Alice awake. The open-eyed, sober Christian can count no word of Christ impossible and remain ordinarily loyal. To know that our Lord prayed for unity, such unity as is expressed in the very life of God, is in itself an invitation to labor joyously and hopefully for unity which is irresistible. Great movements always begin in a mist of distrust, opposition, and difficulty. They seem to be impossible—and remain so until believing minds and toiling hands make them possible.

3. The first of two bits of practical idealism which I would advocate is, that when lesser combinations can be made without endangering or hindering progress toward the wider unity, let them be undertaken in God's name. On the other hand, no federative or unifying move of any sort should be

entered upon without consideration having first been given as to its bearing on the total problem. The blending of the homogeneous communions in China into the Church of China last spring was conceived and carried through in a truly Catholic spirit.

In this city of Manila, where there are 4,174 resident Americans, we have four separate American churches—exactly three more than there should be. Three churches, as I understand, are now prepared to consider amalgamation into one. Those who are free to make this move are wise in doing it. We, whether through our own fault or the fault of others, are not at liberty to join in. Nevertheless we can stand by sympathetically and wistfully, bidding our brethren Godspeed.

I have had a vision, a vision that persists in returning. Three centuries and a half ago Queen Elizabeth placed at the disposal of the refugee silk weavers from France and Flanders the crypt of the central church of England, Canterbury Cathedral. From that day to this the Huguenots and their descendants have worshipped in the crypt or the crypt chapel later set apart for their use. An endowment insures to them this privilege permanently. Here in Manila we have this beautiful and spacious cathedral. Why should it not be made possible to give shelter under its roof to those who, though not seeing eye to eye with ourselves, are pledged to the constructive presentation of the truth and, like us, are struggling upward toward a divine and not a man-made unity?

4. My second piece of practical idealism and my final word is the most important and the most incontrovertible of all. It is this: Christians bent on unity must strive to cultivate a permanent temper of sympathy and understanding in all their normal and natural, as well as in their special, relationships. There can be no truer, stronger training in preparation for binding up the larger rents in the garment of Christianity than the practice of forbearance and patience, and the eager desire to see the other man's viewpoint, in the home, the market, society, and religion. I wish to make my own the following words:

“Speaking for myself, I find that the value of my own certainty on any such question depends largely upon whether I have honestly striven to see it as my opponent sees it, and to weigh as well as I can the value—it may be the very sacred value—attaching to the arguments of an honest Christian man

who is trying as steadily as I am to think and speak and act for the glory of God and the highest good of his fellow-countrymen. Instead of its being disrespectful or derogatory to him that I should have tried to place myself at his point of vision, and yet maintain strenuously in the end the cause which seems to him to be wrong, the very opposite is the case. If, after all our care, we come to different conclusions, I can fight the more vigorously for that which I hold to be right and true, because I know, and he knows, that I have not lightly come to my resolve."

No life is so rich as that which, living loyally to conviction, is always gleaning new harvests from others of diverse, or even opposing, views. The intelligent grasp of the position of those who differ constitutes the only hope of durable unity—and the only ground of justifiable warfare or controversy. Our thinking and praying, our reasoning and interpretation, are so lop-sided without the reinforcement and support of opposing and varying views that we can hardly avoid the poison of prejudice and the incompleteness of at best a half truth. Moreover, men of passionate conviction, whose sincerity is above suspicion, have a right to a respectful hearing, and our own intellectual self-respect and integrity will suffer if we refuse it. It is true that there is but one Catholic Man, Jesus our Lord, and at best we can be little better than pale shadows of Him. But who can forbid us, even amidst much dimness and failure, to struggle up toward His feet?—From Annual Convocation Address. *The Churchman.*

A New Educational Mecca

BY A. ARCHIBALD BULLOCK (NANKING).

NEW China is offering new and greater opportunities and pressing heavier responsibilities on our Mission schools than ever before. For this reason the higher schools, especially, increasingly feel the need of having more native teachers on their staffs who have had a broader culture and a more specialized training than can be at present obtained locally.

The difficulties that have attended the sending of men abroad are familiar to all. Time and money are both hard

to spare. And when time and money have been spent the results have not nearly always been all that was expected.

With this whole problem in mind the writer made a special trip to the Philippine Islands this last summer. To anticipate what follows, he believes that the city of Manila does offer a very opportune solution of these difficulties ; that Chinese students can there get just the thing that we stand in need of and with less of the difficulties that attend going to Europe or America. In what follows, the more outstanding advantages that the Philippine Islands have to offer will be pointed out.

In the first place, the schools there furnish all that could be desired by way of scholarship and equipment. The teaching staff is made up of the very best of American specialists and higher class teachers. Money is not spared where it will gain the end needed.

Again, the Islands are not far distant and the costs are not high. Manila can be reached from Shanghai in six days and at a cost (by coast lines) of about \$90.00 (Mex.) foreign first class or \$30.00 Chinese first class. The cost of living in Manila is only a fraction of what it would be in America. The Insular Government allows 25.00 pesos (\$25.00 Mex.) per month for full scholarships ; with this amount students with care can pay for board, lodging, laundry, and incidentals. Chinese students can and do use just the same diet as the natives, as it is on the rice basis ; that which is supplied for this amount is a glorified Chinese diet.

The climate is not really tropical, Manila being some 15 degrees north. The winters are superior to those in most parts of China. During the hot months schools close down. Moreover, as a city Manila enjoys a remarkably good health record. Needless to say the city is clean and practically free from dangerous infections. No port in the Orient is more careful with port quarantine regulations.

The Philippinos are Orientals and have that viewpoint. In general appearance they do not differ greatly from the Chinese. This is especially the case with the children. As mentioned above their diet is essentially the same. Furthermore, as neighbors of the Chinese they are very much to be reckoned on in the near future when it comes to Eastern problems. Hence the acquaintance will do both good.

While near to the Chinese geographically, socially, and ethnologically, they are still more closely related in point of common problems. It is quite too long a story to attempt to tell here. Hence but a few resemblances will be pointed out. In the first place the Philippinos are on the first rounds of the self-government ladder, perhaps more truly even than is China. It may be some time before pure autonomy is granted the people there; but all the time, in numbers of ways, they are attending Dame Democracy's school. In some schools time is deliberately set aside for the teaching of republican methods and principles. In practice these are carried out in such societies as those devoted to debating, to village improvement, etc. Young and old are being taught to know and feel the meaning of liberty and public duty. Would that China had had, or could get, some such foundation for her new government!

Again, like the Chinese, the Philippinos stand woefully in need of industrial development. The very best brains are being set to work on the problem; effort without end is being bent toward its solution, and money is being gladly and freely spent—almost lavishly—in the effort to quickly set in motion the machinery that will in time bring about the change needed. Under the direction of the Bureau of Education a most comprehensive scheme of industrial education is now in operation. Every child of the 600,000 in the schools there is learning some useful handicraft. Higher and more specialized schools are provided for those who are to teach, and experts are discovering the wealth of virgin material that nature has so lavishly laid right at their doors.

The general problem of bringing education rapidly and efficiently to the great masses of the people, scattered through the 400 islands of the archipelago, is receiving the utmost attention and vigor. In the hands of the Bureau of Education is centered a very great deal of power which it is using wisely and beneficially. It is a great engine of accomplishment and enthusiasm. The specific value of all this to a Chinese student will be just here:—the Bureau has demonstrated the feasibility, and—what is vastly more—a method, of working out the education of a large number of people in a wholesale way, in a short time, and with comparatively very little money. Every cent that is used by the Americans in the islands, except that used for the support of the army, comes out of Insular

taxes, and as the people are very poor these taxes are not very productive.

The whole question of a just taxation for governmental support is being worked out, and may stand as a model for many older nations.

The methods used for the selection of executive, legislative, and judicial officials in the provinces by the people themselves, who are as yet essentially primitive, is of direct value to China just now. Here is democracy actually in the making, for the people to this extent are governing themselves. Only in the more important offices does the Insular government make the selection of officials.

One of the best features is the spirit abroad in the Islands. In this they resemble the Chinese greatly ; but it contains added elements that are of greatest value. It is not alone a healthy, wholesome spirit of ambition and industry ; it is more, for it grants to every one the right to work for that ambition, even with his hands. Many students are earning their way through school by working in gardens and kitchens, and that without loss of caste or social standing. This spirit is the more surprising, for only a short decade ago all the bent was the other way ; laziness and indolence marked the man of standing and culture. And laziness is yet the great obstacle to rapid advances in the great country stretches. In this respect they differ from Chinese.

The easy-going, "ch'a puh to" spirit of the Oriental in the Philippines is being made over by the strict, rigid, and yet efficient system that the Bureaus demand of all those who come under their jurisdiction.

Of the schools of the city of Manila that might be open to Chinese students I will mention these :—The "Trade School" (the Philippine Schools of Arts and Trades), the "School of Commerce," and the "Normal School." These three schools are of secondary standing, corresponding to the best of the technical high schools of the States. Their work is of the first order of excellence and their teachers and equipment the very best that can be obtained. The Normal School has just moved into a reinforced concrete building that is costing upward of 500,000 pesos. Lastly, the University ; it is only now getting under way, but several departments have already fine staffs and equipment,—notably medicine, which is second to none in hospital, clinic, and laboratory. All in all the ideal

of the present Secretary of Public Instruction to make the Islands the centre of English education in the Far East bids fair to become a reality. Even at this early day there is probably no city in India, China, or Japan that can offer so full and complete an educational system (in English), especially along technical lines, as Manila affords.

Up to the present time but two or three Chinese students have gone over to Manila to study. The whole status of foreign students has yet to be worked out. However, as the authorities are fully alive to the opportunity they have of influencing the whole of the Far East, announcements *re* tuition and matriculation may be expected soon.

Doubtless many students will hesitate about giving up a period abroad in the States or Europe because of the superior culture possible there. In some ways, doubtless, less culture is possible in Manila, and proximity, cheapness, similarity of problems, etc., are difficult to compare with general culture. On this point every man will have to be his own best judge. In the larger number of cases it is doubtless true that the American trip would be out of the question while the Manila trip would be more feasible. And cultural values of the truest kind are not lacking in Manila. Doubtless as good, and possibly a better, command of English would be gained in Manila than elsewhere abroad. Less art, less fine singing, etc., will be found in Manila, but on the other hand there is far less likelihood of the student being denationalized. And in the Philippines all the culture that can come from meeting those who are attacking oriental problems with Western tools, will be conserved.

Our Book Table

MISSIONARY METHODS: ST. PAUL'S OR OURS. *By ROLAND ALLEN, M.A.*

Mr. Allen was for some years a missionary in Peking and everyone who knew him recognized his wide culture, his enthusiasm, and his originality. These characteristics appear in the volume now before us.

Its basic thought, or the foundation upon which its whole superstructure is built, is that our (modern) missionary methods are fundamentally different from, and contrary to, St. Paul's. From these premises the author, after laboring through two hundred pages, reaches the conclusion that while our missionary work has been very successful, both in the extent of its operations and the genuineness of the results accomplished, three serious failures mark the work in all the different fields, viz., first, "Everywhere Christianity is exotic," that is, it has not become indigenous, naturalized. Second, "Our Missions are dependent. They look to us for leaders, for instructors and rulers," as well as for a continued supply of funds from the home lands. Third, "Everywhere we see the same types There has been no new revelation." Undue foreign pressure and influence have produced a uniformity of type that bodes ill for the permanent vitality and growth of the church in the different mission fields. "So far then as we see our missions exotic, dependent, and uniform, we begin to accuse ourselves of failure."

It must be admitted that the author presents his case in a very effective manner, and if we acknowledge the soundness of his premises we cannot fail to be startled by the radicalness of his conclusions. But a careful perusal of the book does not produce the conviction that the author always starts from right premises, and we cannot, therefore, accept his conclusions in their entirety.

The book is divided into six parts, viz., The Introduction, in which a general statement of the case is given; Part I, Antecedent Conditions; Part II, The Presentation of the Gospel; Part III, The Training of Converts; Part IV, St. Paul's Methods of Dealing with Organized Churches; Part V, Conclusions. Under all these heads Mr. Allen undertakes to show that modern missionary methods are seriously at variance with those of St. Paul, and to that extent wrong, and ought to be changed. For instance, in Part I, he says that Paul did not attempt to evangelize any particular class, whereas, according to him, there is too strong a tendency among modern missionaries to work for some particular class or to attack some particular class in their respective fields. "This is shown in the Christian Student Movement, the various educational missions, etc." And yet no one can read the Acts of the Apostles without being struck with the fact that the constant practice of the apostle Paul was to seek out the synagogues in all the cities he visited and preach to the Jews as a people especially prepared to receive his message. This gave him an undoubted advantage over the missionaries of the present day who have to go to such wholly unprepared peoples as the Chinese,

the Hindoos, the Japanese, etc. He sought out the class of hearers that were the most accessible and hopeful to work among, just as modern missionaries do in all lands, though they do not find any people so well prepared for their message as St. Paul found in his day.

In Part II, the author discusses the question of Finance. And here he makes his strongest plea against modern missionary methods. He lays much emphasis on the three rules which he says seem to have governed St. Paul's practice in the use of money, viz., first, "He did not seek financial aid for himself from the converts;" second, "He did not take financial support to his converts;" third, "He did not administer funds for his churches." While the practice of modern missionaries follows that of St. Paul as regards the first rule, it is in marked contrast to that of St. Paul as regards the second and third rules. The inference to be drawn from the author's position is that we ought to abandon our way of doing things and wholly follow St. Paul's methods. The author appears to have failed to see the bearing on the case of two important considerations. In the first place, St. Paul "certainly must have had considerable resources," as the author states on page 73, and "we have no means of knowing whence he obtained such large supplies" as were necessary to enable him "to maintain a long judicial process, to travel with ministers, to gain a respectful hearing from provincial governors, and to excite their cupidity." Of course if the modern missionary or native evangelist has resources of his own he does not need extraneous assistance. But not many have such resources as St. Paul evidently had, and so their methods of work must necessarily differ from his. In the second place, the churches in our home lands are strong and well-to-do and the burden of evangelizing the world rests as heavily upon them as it does upon the few missionaries and evangelists who have actually gone forth to preach the Gospel in the regions beyond. The home churches must all have a share in carrying out the last command of their risen and ascended Lord to go into all the world and preach the Gospel to every creature. The three ways in which they can all share in the burden and joy of this work are, (1) to send their sons and daughters into all heathen lands to preach and teach the way of salvation; (2) to pray for those who go; and (3) to give money for their support. St. Paul had no Christian constituency behind him. We have, and so our practice must necessarily be different from his.

The author, in his zeal to contrast modern methods with St. Paul's, allows himself to make a good many statements that are hardly in accordance with the facts. For example, on page 126 he says: "We educate our converts to think that none but duly appointed ministers may preach. We dread the possible mistakes of individual zeal. The result is that our converts hesitate to speak of religion to others. They throw the responsibility upon the licensed evangelist or the Mission. They do not feel any responsibility for the evangelization of the world. Their mouths are closed." This is indeed a grave indictment against modern missionary methods, *if it is true*. But is it true? I do not know

of any Mission in China where such a policy prevails. On the contrary, Christians are everywhere urged to tell the story of the Cross to their relatives and friends and to the strangers they meet in the tea house, in the shop, by the way, on boat and cart and railway, and no greater joy can come to a missionary than to find the native Christians zealous in their efforts to propagate Christianity among their own people.

Again, on page 158 the author says: "With us there is a tendency to encourage a physical separation from heathen society. Our converts often cease to live in a heathen society," that is, the Christians gather into separate communities. Then the author proceeds to show that while there are some advantages in this segregation of the Christians from the heathen, the disadvantages far outweigh the advantages. But, we would like to ask, where and in what mission field does this practice obtain? Possibly it may obtain in India, but certainly not in China.

And so we might go on to considerable length, noting the many sweeping assertions about conditions that may possibly prevail in isolated localities in India, or some other mission field, but which are not found to any large extent in China, at all events.

But, notwithstanding these adverse criticisms, the book contains much that is worthy of serious thought on the part of missionaries and Mission Boards. As the author says in his preface: "The time is ripe for a reconsideration of our methods. In any such reconsideration the methods employed by the greatest of the Teachers of the Gentiles should take the first place." Some of our modern missionary methods should, no doubt, be revised. It is quite possible that we do often depend too much upon mere money and machinery, and not enough upon humble, united and persistent prayer, for success in our work. A study of Mr. Allen's book by all who are interested in missionary work, cannot fail to afford much profit, and each reader will, no doubt, be able, for himself, to accept or reject Mr. Allen's conclusions, according as they do or do not apply to his particular environment.

A. P. PARKER.

THE MISSIONARY CAMPAIGN, ITS PRINCIPLES, METHODS, AND PROBLEMS.
By REV. W. S. HOOTON, B.A. London: Longmans, Green & Co., 1912
(2/6 net).

We have read this book with a great deal of pleasure and we should like to see it put into the hands of every young missionary. It gives no ready-made formula for each and every branch of missionary work, but goes to the root of things and, as its title indicates, deals with principles, methods, and problems. The author has carefully studied the Report of the World's Missionary Conference and has made good use of the ample material which those well-known nine volumes contain. If for nothing else than for giving such a useful and discriminating outline of the Conference Resolutions and the facts on which they were based, Mr. Hooton deserves our hearty thanks. But we have also to thank

him for supplementing the Conference Report with the results of his study of other missionary literature, especially those ably conducted journals, *The East and the West* and the *Church Missionary Review*, and Dr. Eugene Stock's *History of the Church Missionary Society*.

The general scope of the book will be gathered from the title of chapters like the following : "The Meaning of Evangelization," "The Christian Attitude towards Non-Christian Religions," "The Door to the Non-Christian Mind," "Early Stages of a Mission," "Native Church Organization," "The Place of Education," "Allied Camps." Eight other chapters on kindred and equally important subjects make up the volume. Naturally one compares the writer's conclusions with the bold challenges and criticisms of Mr. Allen's recent book: "*Missionary Methods: St. Paul's or Ours?*" It is too much to say that Mr. Hooton answers Mr. Allen, for he refers, so far as we have noticed, only once to the book; but he certainly presents the other side of the case, and the arguments which he advances are based on the experiences of missionaries in many fields.

Mr. Allen, it seems to us, expounds a new theory of missions and does it brilliantly. Mr. Hooton, on the other hand, emphasises the aims and methods that are generally accepted:—The key to the great problem of the world's evangelization, is to be found not in a new Gospel, or in a new way of presenting it; but in fidelity and consecration, in wise adaptation of methods to times and circumstances, in persistent evangelization, in careful training of natives, and in the steady building up of the church. But is there no gain in looking at our work from a new point of view, in overhauling our methods and in readjusting our relationships to native workers and to the native church? One would be sorry to think that the last word had been uttered and that we have nothing more to learn.

Naturally, readers in China will turn to the author's treatment of the subjects which occupy so prominent a position in our thought at the present time, viz., *Church Organization and Union*. We must confess that Mr. Hooton disappoints us here. His limitations are apparent, for, as he states in his preface, he approaches the subject from the Anglican point of view and his illustrations are taken, in the main, from the missions of the Anglican Church. Now, neither of the subjects mentioned above can be seen in their right proportion from the point of view of any one Church or Mission. The following statement is admirable :—

"It is the end and aim of all our efforts, that there should be planted in every field an independent Church, no longer as a daughter looking to the parent for spiritual or material support and guidance, but rather as a sister in perfect independence though complete communion, and by its entire sufficiency for the evangelization of its own territory setting free the Church, to which it owes its origin, for much-needed service elsewhere, while not itself unmindful of its due share of foreign missionary zeal" (pp. 96, 97).

The next four pages are devoted to a review of the methods by which an approach to this ideal has been sought in different places. But the illustrations given are practically all of one type and, however instructive they may be, they do not carry us far enough or indicate that other plans are being tried and that the ideal is being approached in many different ways.

The same remarks apply also to Mr. Hooton's treatment of the question of union. A whole chapter is devoted to it; but is not the question somewhat obscured by the words "Allied Camps" which stand at the head of the chapter? Surely we are only standing on the threshold when we can get no farther than this. If we cannot start with the assumption that the missionary body is *one* army fighting under one flag and one Leader, it is useless to talk about any other kind of union. There may be many regiments and many kinds of equipment, but let us hope that there are not many "camps" even though they be those of "allies." There is much that we should like to quote from this chapter about the need for union and the difficulties in the way. The points are well stated; but we have no special guidance how a basis for real Church union is to be found. From Mr. Hooton's point of view the hesitation is natural; meanwhile Chinese Christians are moving forward, led, let us believe, by a wisdom higher than their own, to the realization of their privileges as members of a common family of which Christ the Lord is Head.

G. H. B.

COMMENTARY ON THE FOUR BOOKS 四書解義 適今孟子. By REV. HENRY M. WOODS, D.D. *Mencius.* In two Volumes. pp. 418. C. L. S., Shanghai.

The commentary on Mencius, just from the press, is timely. It is an old book brought up to date and ready to meet the demands and needs of the new Republic of China. This book points not alone to the duty of doing right, which thought permeates the Four Books, but also to the highest standard of right and to the power whereby we may strive toward that goal.

There are several outstanding features in this painstaking work:

1. The style and plan of the book are excellent. Many commentators, such as 正義味根錦, are good, but too elaborate. Too much matter tires the readers and too much abridging misses the essential elements. The commentaries just mentioned are comprehensive, but not concise, and so they find few diligent readers.

In this commentary there are apt and stimulating quotations, well selected from our best literati and historians, such as 利誠亂之始也 from 太史公, and 君子未嘗不欲利但專以利爲心則有害惟仁義則不求利而未嘗不利也 from 程子 on page 6, vol. 1.

2. The Western thoughts are valuable. We have long been fond of Western thoughts, but have neglected treating them side by side with our own. We are often so pro-Western that we forget that certain principles have long been operating in our own oriental minds. This book helps us to appreciate Western thought without overlooking what has been already handed down to us by our own great men. The quotations from such master minds as Montesquieu, Lincoln, Washington, De Tocqueville, Plato, Burke, etc., are often referred to and they are, in general, well expressed in Chinese—we may except a quotation on p. 90 where the translation is obscure.

3. The courageous comments and criticisms on the actions and sayings of Mencius are delicately, suggestively, and honestly made and will tend to revolutionize the old way of thinking. Chinese, as a rule, regard the sages as perfect and their sayings as of final authority. Students in China regard them as right, even when they are in error—and as the correct rule of life. But we must remember the words of Confucius: "Let every man consider virtue as devolving upon himself. He may not yield the performance thereof even to his teacher." (當仁不讓於師.) So right is right and no wrong is ever right.

There are many criticisms and corrections of the text such as those on pp. 104, 160, 172, vol. I. But the author misses one important correction, *viz.*, "There are three things which are unfilial and to have no posterity is the greatest of them."

This tends toward and permits polygamy which destroys domestic purity. Even economically, this is a wrong dictum for there are many men with no posterity who do more for their country than some who have posterity, and the former are as much honored as the latter.

4. The principles of the Christian religion are happily introduced. The author must have taken great care in introducing these scripture quotations and Christian ideas. About thirty are given in the first volume. They are not so many as to arouse opposition or resentment on the part of the general reader and they are not so few as to obscure the author's purpose. The words of Mencius, though imperfect, are yet cherished by the people of this land and create a hungering for the Right,—and what we need is the Christian religion which will impart the power to live a pure and upright life. Without Christianity Mencius' words will never have their proper place or power. Christ alone can give life to the principles enunciated by these forerunners. This commentary will do large service for the reading classes in general and for the future generations of China.

CHANG YUNG HSUN.*

* Rev. Chang Yung Hsun is associate professor of Theology in the Nanking Bible Training Schools and Affiliated Schools of Theology. It is a pleasure to introduce him to the readers of the RECORDER.—[ED.]

EVANGELISTIC HYMN BOOK (佈道詩). By REV. P. F. PRICE, D.D. For use in meetings among the masses.

When Charles M. Alexander struck these shores, he brought with him renewed interest in popular music for evangelistic purposes, and this timely book is one of the results. The wave of song rolls on around the world. Dr. Price selected from some 2,000 hymns, and by a process of successive eliminations finally fixed on 74 hymns as suitable and sufficient for his purpose. In this work he called to his aid some seven or eight persons all of whom had experience in such work among the masses. The selection covers a wide field of truth in the simplest 同行 language, including choruses, etc., suitable for the open air. The Chinese edition contains appropriate Scripture texts before each

song, while a special musical edition was prepared by Mrs. Price and others. In these days of unprecedented opportunity, such a collection should be widely used. The size, the price, and its excellence are all in its favor.

D. MACG.

Correspondence

A QUESTION OF TERMS.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: Is it permissible to ask the committees who are at work on the Old Testament revision, whether they will adopt characters to express the sound "Yah Weh" instead of "Yeh ho hua" for the Divine Name as revealed to Israel? It would be a great gain to have the change made now: and I think many of us who have long and cherished associations with "Jehovah" and "Yeh ho hua" must feel that it is our duty to give them up, in so far as may be necessary to put the Chinese in possession of the more accurate sound.

Yours very truly,

FRANK L. NORRIS.

EDUCATIONAL PERIODICALS.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: At the meeting of the Educational Association held in Shanghai last May, more than one speaker referred to the fact that many educational workers in China are not subscribers to up-to-date educational periodicals. As is so often the case, a fault was recognized and emphasized, but no remedy was suggested. I heard no speaker

mention a single periodical that he or she considered the right sort.

Soon after the meetings I wrote to the Dean of the School of Education, University of Chicago, and asked for a list of the publications that he considered the best. I enclose a copy of his reply. If you can give place to it in the RECORDER it may be the means of rendering service to some school workers.

Sincerely yours,
B. E. ROBISON.

NINGPO.

.... I am answering your letter concerning educational journals for educators in China after discussing the matter with certain who know the situation you have in mind. I infer that the work is largely of the traditional type offered in elementary and high schools.

For the high school situation, there is practically only one good journal, the *School Review*, published by the University of Chicago Press, \$1.50 a year, monthly, except July and August.

For elementary school work the following are recommended:—*Primary Education*, Educational Publishing Co., Boston, Mass., \$1.00 a year, monthly; *Popular Education*, Boston, Mass., \$1.00 a year, monthly.

These two journals are quite elementary and practical in character, not psychological or scientific. If you want a scientific discussion of elementary school work, I suggest *The Elementary School Teacher*, University of Chicago Press, \$1.50 a year, monthly, except July and August. The practical journals would probably meet the needs of the teachers better. Very truly yours, S. CHESTER PARKER.

LANGUAGE OF BUDDHIST BOOKS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the end of Mr. Sydenstricker's article in the October number of the RECORDER is a statement which I have seen very often, but which seems to me far from the truth.

"One reason why Buddhism has taken such a hold on the Chinese is the often beautiful language in which Buddhist books are written; on the contrary, there is little doubt that one great reason why the Bible has so far no larger interest to the Chinese is the semi-foreign style in which it has been put."

Now it so happened that a few hours before reading the article I had been talking with the Tutuh of Anhui, and the conversation turned on the subject of books. He asked me if I had read any Buddhist books. I replied that I had, a few. He

said: "They are very hard reading. Without the assistance of one who is deeply learned in Buddhism, no one can understand them." I believe this represents fairly the general attitude of Confucian scholars with regard to Buddhist style. It is foreign style distinctly and entirely, and, unless I am much mistaken, more foreign than the style of most of our Christian books. It is a style not in the least understood of the people. The only conceivable reason why it should be thought good style is because it is ancient. I am, of course, well aware that our Christian books stand much in need of improvement in every respect, but this comparison with Buddhist books is, I believe, entirely misleading.

Yours truly,

D. T. HUNTINGTON.

ANKING, CHINA.

Missionary News

The Consecration of the Cathedral of the Holy Saviour.

American Church Mission, Anking.

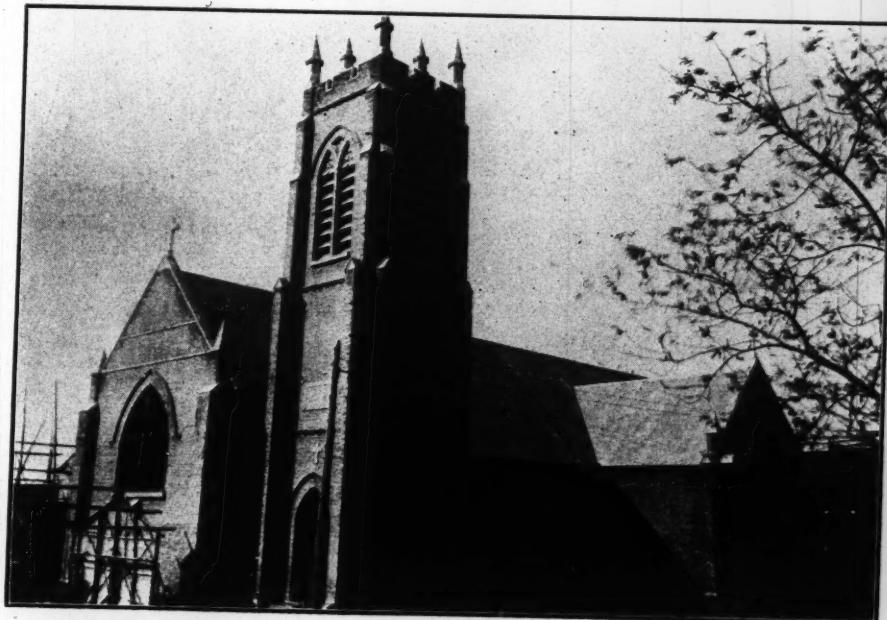
Bishop D. T. Huntington, after a personal study of the situation some months ago, reached the decision to make the centre of his new work at Anking, the capital, rather than at Wuhu, the port of Anhui province. His official designation for the present remains the Bishop of Wuhu, but his residence is now at Anking, and he has recently consecrated the large church, which was being erected at Anking, as his cathedral.

The cathedral is located on the first property bought by the American Church Mission in Anking (in 1900), and is situated in the very centre of the city on a compound of an acre and a half, twelve minutes' walk from the 15 acre compound on which the mission residences, St. James' Hospital, St Paul's High School, and St. Agnes' School are situated. The cathedral is a pure Gothic structure of grey brick with stone finishings. Octagonal stone columns, eight to either side, support the roof of the nave and crossing. A seventy-foot bell tower, containing a fine-toned bell that can be

THE CATHEDRAL OF THE HOLY SAVIOUR, ANKING.



VIEW OF THE CHANCEL.



EXTERIOR



heard all over the city, rises over the main entrance and, owing to the high ground of the site, is a conspicuous landmark. In both building and furnishings, the controlling idea has been to present to the Chinese Christians a model of the best type of ecclesiastical architecture and taste which the Church in the West has developed, leaving the problem of adaptation to the future Chinese Church. The building with its furnishings has cost some \$20,000 Mex., and, with St. James' Hospital, shares the distinction of being the largest and most impressive building in this provincial capital.

The consecration service took place on November 10th, the 23rd Sunday after Trinity, taking the place of the usual morning service. In addition to the local congregation, the clergy, many catechists, and lay delegates from the various stations and out-stations of the two provinces of Anhui and Kiangsi—which comprise the Wuhu District—were present, and the local congregation of the China Inland Mission also attended the service in a body, their pastors, Chinese and foreign, occupying seats in the chancel. While the Roman Mission was, of course, not represented, the priest in charge showed his friendly interest in the occasion by calling later, as did the provincial Tutuh, and both expressed much admiration for the size and architectural beauty of the building and the worthiness of its appointments.

The consecration service was very impressive, and the ordinary seating capacity of the cathedral, about seven hundred, was well occupied. The singing, led by a boy choir of thirty-six voices, was most hearty and

inspiring, while the participation of the congregation throughout the service was orderly and reverent. The occasion was especially noteworthy as the first on which the two missions have been able, owing to the limited size of their chapels, to have a union service.

The consecration of the cathedral was also signalized by a series of special services for non-Christians, commencing the same evening and continuing each day until the following Sunday evening. Admission to these services was by ticket, in order to reach as wide a range of people as possible. Ten thousand copies of a preliminary announcement were distributed with the tickets, and through the local papers as a sort of supplement. This announcement contained over three thousand characters, and outlined the growth and present status of the Christian Church, throughout the world, in China, and in Anking, and also described the occasion, the character and order of the services and laid emphasis on the minimum requirements as regards orderliness and reverence of those attending. The evening meetings were for men, and similar meetings were held each afternoon for women and children from the families of those attending the previous evening, the same tickets being available. The various classes of society, officials, students, gentry and merchants, military, and industrial classes were invited separately, and a special programme was printed for each evening, on which the hymns were printed in full. The subjects for the addresses were adapted to the class of society present, e.g., The Church and the Republic; The Church and Socialism; The Church and Com-

merce; The Christian Warfare; The Church and the Family; The Church and Modern Education, etc. The cathedral was reseated to accommodate 1,000, and yet at many evening services several hundred more came than could be seated; some stood in the aisles, and others had to be turned away. During the eight days, from twelve to fifteen thousand people attended, and but for the weariness of the workers and the pressure of other duties, the services might have been continued for another week so far as could be judged from the attendance and interest at the later services.

It is too soon yet to estimate the permanent results of the series of special services. The most patent lesson is the great inadequacy of the cathedral staff to follow up with real effectiveness the remarkable opportunity which these meetings exhibit for reaching people of all classes in this city. Our net is far too weak for such a vast multitude of fish, and we are not without the re-action of disappointment that our limitations and deficiencies have caused much to be lost that might have been conserved. Yet, in addition to the widespread impress of a more or less general nature which is manifest, certain more definite results are visible, such as several score of new enquirers; a night school for illiterates, with forty or more attending; a Sunday-school for non-Christian women and children, with a couple of hundred attending; and the continuation of the Sunday evening service for non-Christian men with the attendance comfortably filling the cathedral each time. The cathedral bids fair to fill from now on a place of important and growing influence in this com-

munity, and has certainly already done no little to win for the Church the favor and respect, if not the open allegiance, of large numbers from all classes of society.

E. L. WOODWARD.

Union Language School,
Nanking.

The school opened as scheduled on October 15th, with an enrolment of fifteen students. This had grown to twenty-five by November 1st. On November 9th we started a second class with nine newly-arrived Baptists as the nucleus. The present enrolment is thirty-six; sixteen of whom are in the first class, seventeen in the class started three weeks later, and three special students. There are fifteen men and twenty-one women students. In addition to the two members of the University staff who are taking special work, seven missionary bodies are represented. The Presbyterian Church (North) has thirteen representatives; of these, two married couples and a single lady have been assigned to Hangchow; two couples allocated for work in co-operation with the Y.M.C.A., one lady worker for Hwaiyuen, one for Hunan, one for Nanking, and a doctor to join the staff of the Medical Department of Nanking University. Of the three Methodists enrolled, two are working in Nanking and one is scheduled for Wuhu. Of the eleven Baptists, one couple is to join the staff of the Baptist College, Shanghai, four are for West China, a couple for Central China, a single man for Hangchow and a single lady to Shao-hsing and one to Kinhwa. The two missionaries of the Seventh

Day Adventist Mission are allocated for work in Central China; the single lady of the Christian Mission and the representatives of the Y. M. C. A. (3) and Y. W. C. A. (1) are unassigned.

The officials of the Department are :

Mr. A. J. Bowen, President.
Rev. F. E. Meigs, Dean.
Rev. Frank Garrett, Associate Dean.
Mr. Wm. R. Stewart, Managing Secretary.
Mr. Gia, Head Chinese Teacher.

The daily schedule opens with chapel at 8:30 and closes at 4 p.m. The morning and afternoon each have a fifteen minute recess and several brief pauses. Two hours are allowed at noon. The rest of the time is divided into six periods; during three of these the students are with their personal teachers in individual study rooms, during which time their study is supervised by the head Chinese teacher and by a foreign instructor. Two periods each day are spent in the class room under foreign instruction in idiom and character analysis, the remaining period being spent in private study in the study hall. Most of the students do an hour of work at home, though this is not required.

The school is proving a great success; has already surpassed the most optimistic expectations of its promoters; and is demonstrating, without a doubt, the superior advantages of united study of the language under proper supervision. The students are being saved many of the perplexities and most of the discouragements of the old individual method of study. They are having the use in rotation of eighteen different Chinese teachers all of whom have been chosen very carefully from a

large number of applicants, and some dozen of whom are of the very first grade. The spirit of unity being fostered and the beginnings of lifelong friendships formed during these early days in a strange land are among the most valuable by-products of the institution.

The missionaries of Nanking have been most cordial in their hospitality, and have taken in all these students to live in their homes, so that all are shielded from the cares of a household.

The size of the school is limited only by the equipment and teaching staff. The limit set as the maximum has been exceeded and a large number of late applicants have been turned away.

A large number of visitors from different sections of China have stopped in to see the school, some of whom confessed that they came with scepticism, but left with the idea that the school was marking a new epoch in missionary training, in that it was filling the long felt want.

W. R. STEWART.

Opening of Y.M.C.A. in Kirin.

Just a year ago our Y.M.C.A. had a most auspicious opening, and now it has had another big push forward through a very fine series of meetings October 24-29 at which Mr. C. H. Robertson of Shanghai lectured on Wireless Telegraphy, and with a most admirable supply of apparatus demonstrated to nearly 4,000 of the most capable and intelligent members of the Chinese community the wonderful achievements of the past and possibilities of the future. The opening of the new railway from Changchun all the way to Kirin almost synchronized

with the lecturer's coming, though on the day of his arrival the train stopped within a couple of *li* of the Kirin terminus and did not come in all the way for two days later. This was very fortunate as the apparatus required means about 500 pounds of baggage and on bad roads progress would be very slow. Careful arrangements had been made for the lectures and great indeed was the success attending them. The first audience consisted of officials, together with nearly all the foreign residents, and was presided over by his Excellency the Governor. The succeeding morning meetings were for various classes of citizens and were all presided over by representative and influential men. All were well attended and the interest was very keen. In the afternoons the students from the various schools in the city—there are over 20—had an opportunity of seeing and hearing, which they did not fail to appreciate.

The apparatus used consists of (1) a sending and a receiving station showing how by wireless a lamp can be lighted, a bell rung, a cannon fired off, etc; (2) a large and specially designed electro-magnetic apparatus capable of acting as the magnet, the telegraph sounder, the relay, the interrupter, the bell or the recording telegraph. (This is especially valuable in making the first principles intelligible to the average man.) (3) There is a specially constructed sending and receiving station, connected with a regular form of antennæ that stretched far up over the outside of the building. The meetings were held in the Provincial Assembly Hall, and the antennæ reaching to the top of the dome were the first things to catch the observer's eye on approaching.

(4) There is also a special portable military sending and receiving outfit. It is true there is a wireless installation at Harbin, yet to nearly all present the exhibition was quite novel, nor is it likely that there was one among the thousands who heard these lectures who had not much to learn from them. Certainly it has been a great stimulus to the more thoughtful in Kirin. It has brought larger visions of the world in which we live and introduced new energy and zeal into the cause of our young men. For all this we are profoundly thankful.

W. H. GILLESPIE.

Kiangsu Provincial Federation.

The Third Annual Meeting of the above Federation was held in St. Paul's Church, Shanghai, November 20th and 21st, 1912. The following foreign delegates were present:—Rev. P. F. Price, Am. Pres., Nanking; Rev. C. F. Hancock, Am. Pres., Yencheng; Rev. F. Rawlinson, S. B. C., Shanghai; Rev. J. W. Crofoot, S. D. B., Shanghai; Rev. E. Box, L. M. S., Shanghai; Rev. J. Ware, F. C. M. S., Shanghai; Rev. Macray, Am. Epis., Shanghai; Rev. W. J. Shipley, M. E. M., Shanghai. There were also present thirty-eight Chinese pastors, representing nearly every mission in Kiangsu, including the Y. M. C. A.

The meeting was called to order by the Vice-President, Djang Yung-hsun of Nanking, who also conducted the devotional exercises.

Pastor Chen Dji-doh in welcoming the delegates said, "In welcoming you to the Provincial Federation we look forward to the time when we shall see a

National Federation in China,— and beyond that to a world-wide federation of all the churches of Christ on earth. We rejoice because you have thus honored us in selecting Shanghai as your place of meeting, and also because this is the first meeting of the federation since the inauguration of the Republic.

Pastor Shen Ssi-sing, Am. Epis., Kiating, gave an address on, "How may we best advance the interests of the Church under the Republic?" His chief points were: "Be instant in preaching; increase the number of competent and trustworthy evangelists; increase the number of our benevolences, such as hospitals, rescue homes, and industrial homes, in order to exhibit the Christ-like spirit of the Church." Besides the foregoing he emphasized the need of "becoming truly united among ourselves, and of harmonizing our church ordinances and practices; also of assisting our evangelists in every way possible and of establishing Industrial Schools in order to promote self-support."

Pastor Shen Szi-ung said we should keep in close touch with Christian officials in order to encourage them in retaining their zeal and interest in Church affairs.

Pastor Li Heng-chwen of Soochow said: "Seeing the great influence exerted by the press, it is time the Church owned its own daily newspaper. Union in evangelism is imperative; open Sunday-schools wherever possible; encourage the wealthy Christians to greater liberality."

Pastor Chan Pao-tsui: "Instruct members as to their Church duties and responsibilities. The Church must no longer follow its

old custom of restraining laymen from office."

Pastor Shen Sih-sang, L. M. S.: "It is most important that we preachers should drink deeply of the living water ourselves in order that we may be able to convey the life to others."

An address was given by Pastor Chu Bao-hwui of Nanking on "How shall we provide preachers for the neglected northern districts of Kiangsu?" From an investigation of this field it was found to be an exceptionally hard one, and one which only men of endurance and tried Christian character would be able to cope with successfully. To obtain such men he urged that the field with all of its needs and difficulties be brought to the attention of preachers and that a call be made for volunteers. A special evangelistic board should be elected to see this work accomplished.

Mr. Chen Chang-sang, editor of the *Christian Intelligencer*, pointed out that while there were sixteen missions in Shanghai and six in Nanking, the entire northern part of the province had been overlooked. He recommended the Missions to write to the foreign Boards asking them to appoint men to the neglected districts instead of allowing them to concentrate in the central stations.

The evening session of the first day was devoted to the subject of "How shall we conserve the objects of the federation in receiving new converts?" This was presented by Pastor Liu Teh-sang. In the course of his address he said: "If the foreign missionaries would not insist upon the division of territory, there would be far less suspicion and jealousy on the part of one Church towards another. He urged that enquirers

should be encouraged to attend the church nearest to them. Do not foster your Church at the expense of their spiritual interests. Do not criticize the rites and ordinances of a neighboring Church before enquirers and young converts, seeing that the great object of salvation is one and the same in each Church."

Pastor Yu Ss-lien, Southern Baptist, said: "When an enquirer presents himself, no matter to what class he belongs, preach the Gospel of the Cross to him plainly. If you treat the enquirers with studied politeness, and withhold the Cross, they will seek for all kinds of material benefits, or they will enter the Church and afterward become bitterly disappointed."

Pastor Li Heng-chun said: "We must be more critical in our examination of enquirers. Do not smooth the way for them to enter the Church. Let them understand clearly the obligations they are taking upon themselves in becoming Christians."

Pastor Djuli Gien-tang of Soochow: The Chekiang Federation had agreed to keep enquirers under instruction one year before admitting them to baptism. We should seek to make our federation effective by keeping out all men whom we suspect are seeking to enter the Church with ulterior motives. Let us not lay emphasis upon the ordinances so as not to disturb the objects of federation. For instance, we Baptists lay great emphasis upon baptism, yet we have laid aside the non-essentials and are able to coöperate in many of the objects for which our Churches are united. Our hope is that the traditions which have hitherto kept the Churches apart will be entirely discarded. There is still time. It is but one hundred

years since the Church was planted in China. It can be done. For instance, we have six boards of different sizes to bring together. Plane a little off yours, saw a little off mine, and by and by they will come together.

The first subject dealt with on the second day of the conference was: "Why preachers should be willing to yield their rights of franchise." This was an interesting debate between Pastor Djou Liang-ting of the Shanghai Gospel Mission, and Chen Ging-yung of Nanking. Mr. Djou said: We have the highest precedent for declining political rights. (1) Jesus refused to be made an earthly king, and Paul gave up his political rights for the Gospel's sake. (2) By resigning their rights to vote, preachers will be at liberty to devote their whole time and energies to their high calling. (3) By clamoring for votes by letters and telegrams, preachers are disgracing their profession. When the Great Yu heard that the Emperor Yao had designated him as his successor he took water and washed his ears in order to remove the taint he believed the news had left behind. (4) By our demanding votes the government will be greatly embarrassed, as representatives of all other religions, including Buddhist and Taoist priests, will demand equal rights. Let us show our sympathy with the government by yielding our rights.

Some of the arguments put forth on the opposite side were as follows: We must recognize that this is a republic, a country of the people where all have equal rights. No one class can claim special privileges. There is now religious toleration, there are many Christian officials,

and some day China will have a Christian President. We as Christian citizens of a free country have certain rights and responsibilities from which we cannot escape. We have also a precedent from Scripture for our position. When Christ was asked: "Are you the king of the Jews?" he immediately replied, "Thou sayest it." And Paul also demanded his rights as a free Roman citizen. The Government has disfranchised three classes only, the defectives, illiterates, and aliens. We do not wish to be placed in the same category with these.

Upon the motion being put, all but two were in favour of yielding their votes. The general feeling was that preachers had better not try to force the issue just now, but to wait until the Government is fully developed. At the same time it was agreed to allow perfect liberty and for each person to act according to the dictates of conscience.

The afternoon of the second day was occupied with the subject: "How may we best assist Church members in Bible study who are not able to enter Bible Colleges?" The address was given by Pastor Tong Tsing-en of the Baptist Seminary, Shanghai. The main points in his address were as follows: (1) Open night-schools for Bible study. Have regular hours and efficient teachers. (2) Establish Bible correspondence classes. (3) Appoint a permanent committee to organize summer institutes. (4) Prepare good text books and place them in the hands of all who desire to take the course. Grant certificates of competency and recommend the worthy to Bible

colleges. (5) We spend much time preaching to outsiders. Let us devote more time to our pastoral work in order to feed our flocks. (6) Let our object be to so instruct our churches as to raise the True Doctrine above all other religions.

Much regret was felt that Dr. Cochrane of the L. M. S. was not present to speak upon national federation. In his absence, Mr. Box announced that ten provinces had already decided to federate, and that eight had yet to be heard from. In the meantime, information was being collected and it was hoped that in two or three years a national conference would be held in one of the large centers.

Mr. Tsao Sih-kaug, Chinese Secretary of the Y. M. C. A., announced that Mr. Mott was planning to be in China in March 1913, in the interests of international federation.

The conference was characterized throughout by the greatest harmony and was remarkable for the way the delegates thought along Bible lines as indicated in their discussions of subjects of vital interest to the Church of Christ in China. We believe that it is from such conferences that we are best able to discern the trend of the Chinese mind and to gauge the actual condition of the work.

In order to bring our report within reasonable limits we have only recorded discussions of our Chinese colleagues, omitting all that was said by the foreigners present.

The following committee was elected for next year: President, Chen Ging-yung; Vice-President, P. F. Price, D.D.; Secretary, Chen Chwang-sang; Foreign Secretary F. Rawlinson; Treasurer, Chen Dji-doh.

Members of Executive Committee, Li Chwang-fan, James Ware.

JAMES WARE.

Foreign Secretary to the Federation Conference.

C. I. M. News.

Writing from Tsingkiangpu, Ku., on November 14th, Miss A. I. Saltmarsh says:—"We have very much to thank God for, as there have been some critical times here. On November 1st one thousand soldiers were disarmed and dismissed. They refused to go, and threatened to loot. They were reported to be lying in wait with bands of robbers, seeking an opportunity to attack the city. The official here seems to have acted with courage and firmness. We do praise God for keeping us in peace and quietness.

"Another cause of anxiety was the passing through of disbanded soldiers from Yangchow. So far we have not heard of any trouble that has actually occurred in this city. Every now and then there are disturbing rumours, which show the unrest in the minds of the people; but even these are becoming less frequent and of shorter duration. There was a grand procession last night to

commemorate the appointment of the first revolutionary official of last year. He has since then been removed, and the present official seems to be more capable. We have not much progress to report, except that a greater number of women are attending the meetings, and we have opportunities of reaching some of the well-to-do ladies. There are now twenty girls in the class and eight women in the women's reading class. Most of them are showing great interest and making good progress. Some of the girls, too, shew that they understand and remember the Gospel truths we teach. One, a girl of fourteen, has destroyed the idols in her home, saying they are of no use. Her parents allowed her to do so, to keep her quiet.

"The young farmer, who comes in regularly every Sunday, has been having difficult times in his home, as he wants to get rid of the ancestral tablet and idols. He has had to give up some of his land to pacify his relatives. He wants us to go to his home when it is all ready, but he is not sure what sort of a reception his wife would give us. When he was coming in to worship one Sunday, she followed him and dragged on him for three li."

The Month

CHINA AND RUSSIA.

The agitation against Russia on account of Russia's actions with respect to Outer Mongolia has been very considerable in the provinces. There was a strong feeling in favour of hostile action against Russia. Canton province was especially inflamed. The agitations went so far

as to bring about a boycott of the Russo-Asiatic Bank in Tientsin and Peking. Both China and Russia prepared troops with an eye to possible emergencies. But while the Chinese Government endeavoured to strengthen its position in Inner Mongolia, it yet realized the impossibility of forcibly resisting Russia.

Outer Mongolia proceeded in its plans to the extent of preparing an embassy to go to St. Petersburg to thank the Russian Government for their help.

The following terms are reported to have been handed by Mr. Lu, Minister of Foreign Affairs, to the Russian Government:—

1. Sovereign power over Mongolia belongs to China.
2. No Power may station troops or transport subjects to colonize in Mongolia.
3. The Chinese Government will agree not to create additional officials for Mongolia.
4. China may, for the protection of her officials already established, station troops there.
5. For the protection of Chinese subjects now living there she may keep a police force of a certain strength.
6. Pastures owned by the Government may be freely used by the princes and dukes.
7. Without the sanction of the Chinese Government, no agricultural work, mining operation, or railway enterprise shall be pursued in Mongolia.
8. Treaties entered into by Mongolia with foreign Powers are to be without effect; and in future, without the consent of the Chinese Government, no treaty shall be concluded by Mongolia.

LOAN NEGOTIATIONS.

Early in the month the prospect looked very unpromising for the negotiations of the Sextuple Group Loan. The Crisp Loan also did not progress very well. Article 14 of the Crisp Loan, which prevented China from borrowing from any other source up till the middle of 1913 unless the Crisp syndicate were given an equal opportunity of tendering, became an obstacle in the way of negotiations. This article was especially obnoxious to the Sextuple Group. Later, however, negotiations were entered into by the Sextuple Group with the Chinese Government for a loan of Twenty-five Million Pounds. Twelve million of this would be needed to cover existing obligations. Apparently satisfactory terms were arranged between the group and the Government, and the Crisp syndicate agreed to waive all its rights on condition that it was properly indemnified. The amount of this indemnification, however, is still a source of discussion.

The Salt Gabelle was to be accepted as security for the new loan. In addition to the reopening of negotia-

tions with the Sextuple Group, plans are on foot for an American loan to Canton.

The National Council also passed the First Reading of a Bill for the raising of a Home Loan of Two Hundred Million Dollars. The security for this is the Title Deed Tax and the Stamp Duty. This Bill is now under consideration by the Finance Committee.

OPIUM REFORM.

Agitations against opium reform measures have been active during the current month. The Consular Body in Shanghai telegraphed to the Diplomatic Body in Peking pointing out that systematic obstruction of the foreign opium trade by China had resulted in the accumulation of enormous stocks of opium. This amounted in value to £10,000,000. In this the banks are interested to the extent of a somewhat indefinite £4,000,000. Late in the month a Presidential Mandate was issued calling on the provinces to observe the opium agreement.

Certain opium merchants also have brought suit against the *China Republican* of Shanghai for publishing articles defamatory of their business and reputation. The purpose of this suit is to suppress agitations against the trade in opium.

The Chinese newspapers reported that the Ministry of Home Affairs has framed three temporary degrees of punishment for offenders against the Opium Suppression Law.

These are as follows:—

(1.) Persons under forty years of age shall be given three weeks in which to get rid of their opium habit; if they disobey, they shall be shot.

(2.) From forty to sixty years, persons shall be allowed five weeks to break off their opium habit; the disobedient shall be punished by the third and fourth degrees of deportation.

(3.) Persons above sixty years of age, shall be allowed eight weeks to rid themselves of the opium habit; or shall be sentenced to a term of hard labour and fined not more than \$300.

The above will be enforced from January, 1913. These punishments are said to have been copied from those obtaining in Hunan.

Missionary Journal

BIRTHS.

AT Kuling, October 15th, to Mr. and Mrs. A. J. BRACE, Y. M. C. A., a son (David Griffith).

AT Tokyo, Japan, October 27th, to Mr. and Mrs. G. H. COLE, Y. M. C. A., a daughter (Margery Frances).

AT Amoy, October 31st, to Mr. and Mrs. S. H. MCKENZIE, a daughter (Margaret Jean).

AT Peking, December 4th, to Rev. and Mrs. J. D. LIDDELL, L. M., Liaochang, Kichownan, a son (Ernest Blair).

AT Luho, Kiangsu, December 11th, to Rev. and Mrs. WALTER R. WILLIAMS, F. M., a daughter (Grace Lenora).

AT Hankow, December 13th, to Rev. Dr. and Mrs. W. ARTHUR TATE, a son.

MARRIAGES.

AT Kweiyang, November 5th, Mr. E. A. MERRIAN and Miss R. S. THORSEN, C. I. M.

AT Shanghai, December 6th, Mr. A. ALBIN KARLSSON, and Miss A. M. ANDERSON, C. I. M.

DEATHS.

AT Hanover, U. S. A., October 24th, Mrs. G. J. MARSHALL, C. I. M.

AT Liangchow, December 11th, Miss N. BRITTON, C. I. M.

ARRIVALS.

November 12th, NICOLIA KIAER, Y. M. C. A.

November 13th, Mr. and Mrs. J. F. DRYSDALE, B. and F. B. S. (ret.).

November 21st, Dr. and Mrs. H. S. JENKINS, E. B. M. (ret.).

November 25th, Rev. and Mrs. E. R. WILLIAMS and child, C. M. S. (ret.); Mr. SPENCER JONES, Ind. (ret.); Mr. F. DICKIE (ret.); Mrs. R. GILLIES (ret.); Mr. R. F. HARRIS, C. I. M.

November 26th, Rev. and Mrs. G. P. BOSTICK, S. B. M. (ret.).

November 27th, Messrs. J. D. FULLERTON, H. W. FUNNELL, and J. THOMSON, C. I. M.

December 2nd, Mr. and Mrs. C. POLNICK and Miss M. STUCKI, C. I. M., Miss L. M. MACINTYRE, W. F. C. S. (ret.); Dr. P. V. HELLIWELL, Miss. Soc. Canadian Ch.; Dr. J. R. BIRKELUND, Am. Luth. Ch. (ret.).

December 4th, Rev. and Mrs. F. J. BRADSHAW and family, A. B. F. M. S. (ret.); Rev. and Mrs. J. F. PEAT and child, M. E. M. (ret.); Rev. and Mrs. P. E. KELLAR and family, Ref. Ch. in U. S. A. (ret.); Misses E. E. HOWLAND, B. M. BENBOW, H. M. NASH, Miss Soc. Canadian Ch.; Rev. and Mrs. W. S. SWEET, A. B. F. M. S. (ret.); H. K. RICHARDSON, wife and child, and R. H. STANLEY and wife, Y. M. C. A.; Miss GRACE K. MCCLURG, Miss EVA A. GREGG, Miss JENNIE D. JONES, Miss I. CHESTORA SNYDER, M.D.; Miss FRANCES GRAY, Miss FLORA A. HYDE, Miss CORA L. RAHE, Miss CELIA E. McDONNELL, Miss L. M. CONNER, Miss ELSIE G. CLARKE, Miss EMMA L. EHLV, Miss J. E. NERITT, Miss MARY E. NATROUS, Miss LAURA KNAPP, Miss GRACE ELLISON, Miss MARY E. CARLETON, (ret.); Miss AGNES EDMONDS, M.D., (ret.); Miss JENNIE BERG, (ret.); Miss ANNIE M. WELLS, (ret.); Miss MARY SIMESTER, (ret.); all M. E. M.

December 8th, Mr. and Mrs. W. WESTWOOD and child, and Mrs. B. RIRIE and child, C. I. M. (ret.).

December 9th, Mr. P. H. BRECH, C. I. M., Rev. and Mrs. J. W. YOST, M. E. M. (ret.).

December 15th, Miss JEAN LOOMIS and Miss MARY KESLER, M. E. M.

December 16th, Mr. and Mrs. G. W. GIBB and child, and Mr. A. SEIPEL, C. I. M. (ret.).

December 17th, Rev. and Mrs. WM. H. NOWACK and four children, (ret.); Miss MARY E. BOYER and Mr. HANS VON KLITZING, Ebenezer Mission; Misses E. S. BOEHM and M. FRANZ, A. P. M. (ret.).

December 18th, Miss LOGAN, C. P. M.; Rev. and Mrs. H. W. PULLAR and family, U. F. C. S. (ret.); Mr. F. BIRD and Mr. D. E. HOSTE, C. I. M. (ret.).

DEPARTURES.

November 23rd, Mr. MARSHALL BROOMHALL, C. I. M.; Rev. W. T. LOCKE and family, A. P. M.; Miss AGNES CAROTHERS, M.D., A. P. M., Dr. and Mrs. S. I. WOODBRIDGE and three children, A. P. M. S.

November 25th, Mrs. A. M. PHILIPS, C. M. S.

December 7th, Rev. W. E. BLACKSTONE for India.

December 13th, Miss SEDGWICK, Miss. Soc. Canadian Ch.

